SOCIO LINGUISTICS OF CODE SWITCHING: AN INVESTIGATION OF URDU-ENGLISH CODE SWITCHING IN INDIAN METROPOLIS

ABSTRACT

THESIS

SUBMITTED FOR THE AWARD OF THE DEGREE OF

Doctor of Philosophy

IN

LINGUISTICS

BY

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ABSTRACT


Code-switching between languages in a bilingual setting is a normal activity. Our focus in this thesis is on Urdu English code switching in Delhi, Hyderabad and Lucknow. All three places are historically important in origin and development of Urdu language. The choice of code is determined by status characteristics of the speech act or by a combination of these and other components.

Code-mixing and code-switching may or may not be done intentionally. It depends on where and with whom one is interacting. Sometimes we use two different languages at the same time without realizing it. Sometimes we do it when we lack the particular vocabulary for a specific object. And sometimes we do it to demonstrate that we know and can manage to talk fluently in two different languages.

Code-switching depends a lot on how formal or informal a speaker is, whether it’s appropriate to code-mix with a certain individual or not. Code-
mixing has given rise to new languages like – Hinglish (Hindi+English), Benglish (Bengali+English), Tanglish (Tamil+English) and so on.

The present is an attempt to investigate Code Switching in Delhi, Hyderabad and Lucknow amount male and female informants. The entire study is based on the data collection to field survey covering 300 respondents belonging to Delhi, Hyderabad and Lucknow from each cities 74 questionnaire were selected for analysis means $74 \times 3 = 222$ total number of samples. All the 222 respondents were selected keeping in view a number of variables viz., Sex, Age, Occupation and Education. The main tool for the collection of data has been the questionnaire. The data was processed and main findings are presenting in chapter 3, 4 and 5. Over all analysis has been given in chapter 6, were as chapter 1 and 2 deals with introduction and Methodology respectively. The summary and conclusion has been presented in chapter 7.

**Chapter 1: Introduction**

This chapter is purely introductory. It takes into account the sociolinguistic of code switching in minority groups of Delhi, Hyderabad and Lucknow. This chapter also throws light on structural/ formal and functional/pragmatic point of view. It also gives information regarding all three cities how it is important from Urdu-English code switching point of view.
Chapter 2: Research Design

This chapter deals with the methods used in the work. It takes into account the main objectives of the study, the hypothesis formulated before conducting the survey, tools used for data collection, sample selected for the final investigation, analysis of data and finally the presentation of findings.

Chapter 3: Code Switching in Delhi

In this chapter the information regarding code switching has been obtained through the questionnaires circulated among the respondents of Delhi. The data has also been collected through face-to-face interaction, group discussions, and meetings. We have focused our attention to the code switching by the Urdu speakers in different domains. In Delhi Urdu language has been used as a mother tongue and now influence of surrounding language (English) is clearly shown.

Chapter 4: Code Switching in Hyderabad

In this chapter the information regarding code switching has been obtained through the questionnaires circulated among the respondents of Hyderabad. The data has also been collected through face-to-face interaction, group discussions, and meetings. We have focused our attention to the code switching by the Urdu speakers in different domains. In Hyderabad Urdu
language has been used as a mother tongue and now influences of surrounding language (Hindi and Telugu) is clearly shown.

**Chapter 3: Code Switching in Lucknow**

In this chapter the information regarding code switching has been obtained through the questionnaires circulated among the respondents of Lucknow. The data has also been collected through face-to-face interaction, group discussions, and meetings. In all three chapters, we have focused our attention to the code switching by the Urdu speakers in different domains. In Lucknow Urdu language has been used as a mother tongue and now influences of surrounding language (Bhojpuri and Awadhi) is clearly shown.

**Chapter 6: Analysis**

The Data which we have collected shown in the pie chart 1 to 10 suggest that 48% of the male respondents in all the three places switch from their mother tongue – Urdu to English where as 34% female respondents switch codes. The majority of the response is predominantly from the male respondents since they have exposure to outside world. They are constantly moving from one place to another. They are in touch with the world of business, trade and commerce. On the other hand females show a lesser tendency towards switching code as compared to males; they hardly move from one place to another place, another level of interaction is not so high
females are not highly educated and in some cases they are with in the four walls of their houses. 18% respondents in others category are basically those who have Urdu as their mother tongue and Hindi as a language other than English as their first/second language. It comprises in both male and female. Interestingly in all pie charts a group emerges which I have shown the category of others they are from Madarsa background they might know other languages but they do not feel the need to use another language. In terms of literacy this group is a mixed where literacy has come about not through formal schooling but through informal education either through Islamic or through early Quranic education given at home.

**Chapter 7: Conclusion**

This is the final chapter of the thesis, in brief, the conclusion drawn from this survey. This chapter presents chapter wise summary, besides giving conclusion and finding of the summary. The result obtained from the data collected from different social groups reveal the fact that the Urdu language speakers are not conscious about their mother tongue specially, the educated group has shown less interest towards the preservation of their Mother tongue. They are shifting towards English.
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2010
In the Loving Memory of My Amma
Certificate

I hereby certify that the thesis entitled *Sociolinguistics of Code switching: An Investigation of Urdu-English Code Switching in Indian Metropolis* submitted by Mr. Waqar Ahmad Khan for the award of the degree of Doctor of Philosophy in Linguistics has been completed under my supervision.

It is further certified that the thesis submitted by him is his original work and to the best of my knowledge this work has not been submitted earlier anywhere.

S. Imtiaz Hasnain
Supervisor
Professor of Sociolinguistics
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[Signature]
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Chapter I
Introduction
CHAPTER – 1

INTRODUCTION

1. Code-switching

Code-switching is a linguistic term denoting the concurrent use of more than one language, or language variety, in conversation. Multilingual, people who can speak more than one language, sometimes use elements of multiple languages in conversing with each other. Thus, Code-switching is the syntactically and phonologically appropriate use of more than one linguistic variety.

Code-switching between languages in a bilingual setting is a normal activity. It is a formal manifestation of consistent functional employment of language in a bilingual setting. The choice of code is determined by status characteristics of the speech act or by a combination of these and other components.

By now, English has become a global language. According to Bamgbose, (2001:357) English has come to be recognized as the dominating language in the world as globalization comes to be universally accepted in political and academic discourse. The development of ‘globalization’ has been associated with the dominance of the English language (Bottery 2000:6). English is used all over the world by millions of native and non-native speakers because of its
dominant position. According to Crystal (2003:65), there are approximately 450 million L2 users and 350 million L1 users. So the non-native speakers use English more than the native ones. However, these figures exclude learners of English, and Crystal suggests there may be as many as one billion of them. Being an international language, it is used almost in all the countries of the world. When people started using English in non-native contexts because of its growing popularity, it developed as a transplanted language. According to Kachru (1986:30):

“A language may be considered transplanted if it is used by a significant numbers of speakers in social, cultural and geographical contexts different from the contexts in which it is originally used...a transplanted language is cut off from its traditional roots and begins to function in new surroundings, in new roles and new contexts”.

1.1. Code Switching and Code Mixing

Code Mixing is a thematically related term, but the usage of the term code-switching and Code-mixing varies. Some scholars use either term to denote the same practice, while others apply code-mixing to denote the formal linguistic properties of said language -contact phenomena, and code switching to denote the actual, spoken usages by multilingual persons.

The notion of code switching and code mixing is based on the fact that there are certain sociolinguistic situations where people belonging to a speech community and knowing more than one codes or languages mix
them or they use them alternatively. A code may be a language or a
variety or style of a language; the term “code-mixing” emphasizes
hybridization, and the term “code-switching” emphasizes movement from
one language to another.

1. Like Code switching, Code mixing is a communicative strategy
used by a bilingual individual. It occurs at the intrasentential level
where there is a transfer of the elements or units of one language in
to the general grammatical rubric of another language. In Hindi –
Urdu it normally occurs at the level of morpheme and lexicon,
phrases, clause etc. Kachru looks at code mixing as entailing
transfer of “linguistic units from one code into another.”(1983:194)
and calls it as a “role dependent and functional dependent linguistic
phenomenon (Kachru 1977,

2. Code-mixing has a linguistic stylistic, social and psychological
function. It is done on the first language of the bilingual, which
remains as the base language to take in items from the second
language with out affecting the grammar. Thus, a series of words
or a phrase may be mixed from the second language but the
sentence still retains the grammatical structure of base language.

3. There is a difference between mixing and borrowing. Infact, there
are two different phenomena. While in borrowing the borrowed
items may be phonologically assimilated and may undergo
semantic change, in mixing the mixed words are not adopted by the host language.

4. Code-switching occurs when there is a change in the speech event:
   In code-mixing on the other hand, the speech event is constant. There is no variation in participants of topics and the interlocutors have the knowledge of both the languages. Therefore code-switching is commonly done in a unit of discourse, while code-mixing usually takes place in a unit of grammar. Code-mixing is a linguistic strategy involving social meanings sense it involves mixing a form which has a social value. Code-switching on the other hand, is a discourse strategy it involves language choice for a particular topic, situations, etc.

Examples of code-switching: (This is a conversation between Mr. Faiz and Md. Zubair – Gali Batasan, Jama Masjid – Delhi – 06)

*Bhai Salam, Kya khairiyat hai,*
*Allah ka Karam Hai.I am fine,*
*aur bolo kya hal chal hai?*.
*Sab thik hai yaar, I am little busy these days.*
*Okay, how’s your work life? /
Cool yar, sab thik hai, acha hai*

Translation:

Brother Salam, How are you? By grace of God, I am fine,
Tell me how are you?
Everything is fine; I am little busy these days. Okay, how’ your work life? /

Cool friend, everything is fine.

Example of code-Mixing:

“yeh train ka time change ho gaya hai kya?

If we notice in this particular sentence there is a mix of Urdu and English. And since it is a single sentence it is an example of “intrasentential code-mixing”. The words used in Urdu are written in italics. There are numerous examples that can be cited to explain this phenomenon. Code-mixing and code-switching may or may not be done intentionally. It depends on where and with whom one is interacting. Sometimes we use two different languages at the same time without realizing it. Sometimes we do it when we lack the particular vocabulary for a specific term object. And sometimes we do it to demonstrate that we know and can manage to talk fluently in two different languages. In advertisements, TV commercials, and day-to-day conversation we can get numerous examples of code-switching and code-mixing. The growing use of English is making code-switch, code-mix most of the time.

Code-switching depends a lot on how formal or informal a speaker is, whether it’s appropriate to code-mix with a certain individual or not. Code-mixing has given rise to new languages like – Hinglish (Hindi+English), Benglish (Bengali+English), Tanglish (Tamil+English)
and so on. It may be interesting to cite some TV commercials where the growing use of Hinglish cannot be missed. Hinglish is deliberately used to make these more catchy.

In an advertisement for a certain SHAMPOO, the character played by Priyanka Chopra says:

"Come on girls, waqt hai shine karne ka!"

Punch line for Pepsi is:

"Yahi hai right choice baby
    Yeh dil mange more"

Coca Cola:

"Thanda matlab coca cola"

Radio jockeys and TV anchors deliberately mix English words with stream of Hindi / Urdu sentence to sound more hep and funky. Hinglish has become the lingua franca for most of the upper class Indians, teenagers, and people across India. But somewhere in this process they are forgetting their own language. There are certain words that cannot be replaced with any regional language. Certain words like Train, TV, computer, mobile, etc. do not have similar words in any other Indian language. And even if they exist they are not in use.

5. Many scholars do not distinguish between code-switching and code-mixing and use both the terms for designating alternate use of different codes of language. For instance; Gumperz (1969), Verma
(1976) and Rayfield (1970) are of the view that there is no
difference between the two terms and have occasionally use the
term switching to refer to both the phenomena of mixing and
switching. Kachru on the contrary, is quite from that there is a
difference between code-mixing and code-switching (Goswami
1994), thus the confusion prevails and it is yet not conclusively
proved whether the two are same or different.

1.2. Two different approach to Code switching

Scholars have looked at Code switching from two perspectives namely
structural/ formal and functional/ pragmatic.

1.2.1. Structural and Formal approach

1.2.1.1. Structural approach to code-switching: In the past twenty
years, studies looking for universal grammatical constraints on Code-
Switching have attracted linguists’ attention and still haven’t reached an
agreement. “Research in this field has largely concentrated on finding
universally applicable, predictive grammatical constraints on Code-
Switching, so far without success” (Gardner-Chloros & Edwards,
2004:104). MacSwan (1997:68) summarizes the descriptive facts of the
Code-Switching corpora reported in the literature and indicates which
code-switched patterns are in disagreement with which proposals.

In what follows, we will look in detail at three approaches to the
structural description of Code-Switching. The first is one of the earliest
and most influential approaches, that of of Poplack and her associates.

The second is the approach to Code-Switching that is based around Chomsky’s generative grammar. The third is Myer Scotton’s psycho linguistically inspired structural model – the Matrix Language Frame Model.

Structurally code switching may involved switching of tag, intra sentential switching, inter sentential switching and intra word switching.

Milroy & Li (1995) propose a social-network approach which integrates two previous approaches: the macro community level language choice and micro interactional level code-switching.

**Tag Switching:** Tag Switching is the switching, in which tags and certain set phrases in one language are inserted into an utterance otherwise in another, as when a Urdu – English bilingual says: It’s a nice day, haina? (hai na isn’t it.)

**Intra-sentential Switching:** Intra-Sentential switching is the switching, in which switches occur within a clause or sentence boundary, as when a Urdu – English bilingual says: Kya tum ne catch kiya hai ise. (Have you catch it?)

**Intersentential Switching:** Intersentential Switching is the switching in which a change occurs at a clause or sentence boundary, where each clause or sentence boundary, where each clause or sentence is in one language or the other, as when a Urdu-English bilingual says “kuch wakt
ke liye mai urdu me suru karunga and finish it with English. (For sometime I will start in Urdu). This last may also occur as speaker take turns.

**Intra-word Switching:** Intra-word Switching is the switching in which change occurs within a word boundary, such as Dukan (English shop with the Urdu plural ending.)

Code-Switching is distinct from other language contact phenomena, such as borrowing, Pidgins and Creoles. Loan translation (calques), and language transfer (language interference). Speakers form and establish a pidgin language when two or more speakers who do not speak a common language form an intermediate, third language. On the other hand, speakers practice code-switching when they are each fluent in both languages. Code-mixing is a thematically related term, but the usage of the terms code-switching and code-mixing varies. Some scholars use either term to denote the same practice, while others apply code-mixing to denote the formal linguistic properties of said language-contact phenomena, and code-switching to denote the actual, spoken usage by multilingual persons.

**1.2.1.2. Chomskyan’s Generative model of code switching:** After Poplack’s linear order constraint model, a variety of non-linear approaches especially based on Chomsky’s generative grammar were proposed, drawing on, for example, the Government and Binding (GB
hereafter) framework (Woolford, 1983; Disciullo, Musyken, and Singh, 1986; Halmari, 1997), the Functional Head Constraint and the Null Hypothesis (Mahootian, 1993), the Minimalist approach (MacSwan, 1997).

Based on the Government and Binding framework, Disciullo et al. (1986) claim that within a maximal projection, no switch is allowed. They predict that there will be no code-switching between verbs and objects. Romaine (1995) argues that switching between V and its NP predicate is possible in her Urdu/English data. Myers-Scotton (1993a) also cites counter-examples in her Swahili / English corpus.

Myers-Scotton (2002:162) argues that the Chomskyan generative models focus on phrase structure as the source of constraints and cannot account for single item insertion. For instance the proposals based on Government and Binding theory are “operating at a level which is too ‘purely syntactic’, or too close to the surface”. Gardner-Chloros and Edwards (2004) also argue that pure grammar theories are too abstract to explain Code-Switching phenomena. Myres-Scotton’s work led to exploding constants in code switching.

Code-switching mostly occurs where the syntaxes of the languages align in a sentence, thus it is uncommon to switch from Urdu to English after an adjective and before a noun, because, in Urdu, adjectives usually follow nouns. Even unrelated languages often align syntactically at a
relative clause boundary or at the boundary of other sentence substructures.

In studying the syntactic and morphological patterns of language alteration, we have postulated specific grammatical rules and specific syntactic boundaries for where code-switching might occur. None of these are universally accepted, however, we are offering apparent counter-examples to each contraint.

The **Free-morpheme Constraint**: Code-switching cannot occur between bound morpheme.

The **Equivalence Constraint**: Code-switching can occur only in position where “the order of any two sentence elements, one before and one after the switch, one before and one after the switch, is not excluded in either language”. For example: “I like you ku ki ap pasand karne layak hai”. (“I like you because you are likeable.”) Is allowed because it obeys the relative clause formation rules of Urdu and English.

The **Close-class Constraint**: Close class items (Pronouns, Prepositions, Conjunctions, etc.), cannot be switched.

The **Matrix Language frame**: Model distinguishes the roles of the participant language. And

The **Functional Head Constraint**: Code-switching cannot occur between a functional head (a complimentizer, a determiner, an inflection, etc.) and its compliment (Sentence, noun-phrase, verb-phrase).
There are some theories, such as the closed-class constraint, the Matrix language frame model, and the functional head constraint, which make general predictions based upon specific presumptions about the nature of syntax, are controversial among linguists positing alternative theories.

1.2.1.3. Psycholinguistic approach to code-switching: Weinreich (1953/1968) classified three types of bilingualism according to the way in which bilinguals store language in their brains. 1) Coordinate bilingualism: the person has acquired two languages in two separate contexts and the words are stored separately. 2) Compound: the person has acquired two languages in the same context. In this case, a word has a single concept but two different labels from each language. 3) Subordinate: the person has acquired a language first and another language is interpreted through the stronger language. Ervin & Osgood (1954) developed Weinreich's distinctions. The Subordinate type is subsumed under the Coordinate type bilingualism. They put more emphasis on the context and the lexicon. Since then the question of mixing or separating language systems has been the focus of studies in bilingualism.

Green's (1986/2000) model is meant to account for the performance of normal as well as brain-damaged monolinguals and bilinguals. Bilinguals' languages are organized in their separate subsystems which
can be activated to different levels. Green argues that if a bilingual wishes to speak one language, it must be selected and the other language should be inhibited. He supposes that each word is tagged to indicate the language it belongs to.

Adapting Levelt’s (1989) ‘speech production model’, DeBot (1992) proposed the ‘bilingual production model’. DeBot’s hypothesized that the first component, ‘the conceptualizer’ is partly language specific and partly independent. He asserts that the ‘formulator’ is language specific thus there are different formulators for different languages. He adapted Paradis’ (1987) ‘subset hypothesis’ and suggests that there is one lexicon where lexical items from different subsets are stored together.

DeBot concludes that the different formulators send their speech plan to one articulator which is not language-specific. Grosjean (1995, 1997, 2001) agrees with Paradis’ subset hypothesis and proposes the language mode model which asserts that each language of bilinguals can be activated or deactivated independently or simultaneously to a certain extent. As seen in situational Code-Switching, bilinguals naturally choose which language to use according to their interlocutors. When they communicate with each other, they seem to mix more than when they communicate with monolinguals.
1.2.2. Functional and pragmatic approach

1.2.2.1. Sociolinguistic approach to code-switching: Code-switching relates to, and sometimes indexes social-group membership in bilingual and multilingual communities. Some sociolinguists describe the relationships between code-switching behaviours and class, ethnicity, and other social positions. In addition, scholars in international linguistics and conversation analysis have studied code-switching as a means of structuring talk in interaction. Analyst Peter Auer suggest that: “Code-switching does not simply reflect social situations, but that it is a means to create social situation.”

“Why do bilinguals switch languages?” is the broad general question of sociolinguistic studies of Code-Switching. In order to answer this question, studies have been conducted from two perspectives: the macro-level and the micro-level.

With macro-level studies, the language choice at community level is explored. Ferguson (1959/2000) introduces the notion of ‘Diglossia’ where ‘High’ and ‘Low’ varieties of a language are used. Each variety has distinct functions and is used in specific situations. Fishman (1965/2000) developed Ferguson’s concept and introduced the framework of ‘domain analysis’.
Language choice is constrained by ‘domains’ consisting of topics, interlocutors and settings. On the other hand micro-level analysis has been done on code-switching at an interactional level.

Blom & Gumperz (1972/2000:126) introduced two patterns of Code-Switching, namely situational Code-Switching, in which the speaker switches languages according to the change of the situation and metaphorical Code-Switching in which the speaker switches languages to achieve a special communicative effect. They developed this concept and introduced another term ‘conversational Code-Switching’ (1982) which includes functions such as quotations, addressee specification, interjections, reiteration, message qualification, and personalization vs objectivization.

Auer (1988) developed Gumperz’s work using a conversation analysis (CA) approach. Myers-Scotton (1993b:53) also develops Gumperz’s situational or metaphorical dichotomy and presents the “Markedness Model” from the point of view of social motivations. According to Myers-Scotton, language choice indexes an identity. If a speaker’s language choice is unexpected or ‘marked’ in the given situation, it redefines the role relations and situations.

1.2.2.2. Sociocultural studies of code switching: Code switching scholarship within sociocultural linguistics may be divided into several (sometimes overlapping) streams. Three broad areas are there in studying
sociocultural theories: the social psychological approach of Myers-Scotton's *markedness model* (1983, 1993, 1998) and related work; analyses of *identity and code choice*; and studies of the effect of code switching on *talk in interaction*. This last category, largely based on conversation analysis, tends to view code switching behaviour both as a method of organizing conversational exchange and as a way to make knowledge of the wider context in which conversation takes place relevant to an ongoing interaction. Since this wider knowledge is usually analyzable at least partially in terms of identity, the separation between what I here call "interaction and code switching" versus "identity and code switching" is neither absolute nor unambiguous. Indeed, the three-part division suggested here should be seen as one of analytic convenience, rather than significant theoretical import.

1.2.2.3. Communication Accommodation Theory

The Communication Accommodation Theory (CAT), developed by Howard Giles, Professor of Communication, at the University of California, seeks to explain the cognitive reasons for Code-switching, and other changes in speech, as a person seeks either to emphasize or to minimize the social differences between him- or herself and the other person(s) in conversation.
Giles posits that when speakers seek approval in a social situation they are likely to converge their speech with that of the other person speaking. This can include, but is not limited to, the language of choice, accent, dialect, and para-linguistic features used in the conversation. In contrast to convergence, speakers might also engage in divergent speech, with which an individual person emphasizes the social distance between him- or herself and other speakers by using speech with linguistic features characteristic of his or her own group.

1.3. Linguistic situation in Delhi

Delhi finds prominent reference right from the time of the epic Mahabharata. Lying in the northern part of the country, Delhi is surrounded by Haryana on all sides except the east where it borders with Uttar Pradesh. After 1947, it became the capital of India and was made a Union Territory in 1956. In the history of Delhi, the 69th Constitutional amendment is a milestone as Delhi got a Legislative Assembly with the enactment of the National Capital Territory Act, 1991.

The State has a population of 94,20,644, as per the census of 1991. The main language of the State is Hindi whose speakers from 76.15 per cent of the total population. The major linguistic minority groups in the State constitute the speakers of Punjabi (12.86%), Urdu (05.91%) and Bengali (01.10%) per cent of the population. The speakers of minority languages
who constitute less than 1 per cent are the speakers of Gujarati (0.30%), Malayalam (0.57%), Tamil (0.92%), Sindhi (0.66%), Marathi (0.27%), Telugu (0.26%), Kannada (0.10%), Gorkhali/Nepali (0.26%) and Lahnda (0.12%) per cent of the population.

The speakers of minority languages who constitute less than 0.09 per cent are the speakers of Assamese (0.02%), Kashmiri (0.08%), Oriya (0.07%), Dogri (0.06%), Konkani (0.03%), Arabic/Arbi (0.01%), Bhili/Bhilodi (0.01%) and Tibetan (0.02%) per cent of the population.

In Delhi there is no area having 15 per cent or more of the linguistic minority population. Urdu originated and developed in and around Delhi. Hindi is the official language of the State. The State Government have issued orders for publication of important rules, notices etc. in Urdu and Punjabi languages. In Delhi there are Punjabi and Urdu Cells in the Language Department to translate important rules, notices, etc. in the relevant minority languages.

The numerical strength of speakers of Urdu shows an uneven distribution in Delhi. The difference in concentration of Urdu speakers varies from a few hundred to thousands.

Urdu as an icon of Muslim identification despite its secular character Urdu has always been identified with Muslims, and therefore Urdu has become an icon of Muslim identity.
New Delhi Map
1.4. Linguistic Situation in Andhra Pradesh

Hyderabad is the capital city of the Indian state, Andhra Pradesh and is known for its vibrant social life, cosmopolitan and progressive culture and rich traditions and heritage. The natives of Hyderabad speak a number of languages. The more important among these are English, Hindi, Urdu and Telugu. The official languages of Hyderabad city are Telugu and Urdu.

Hindi is the primary official language of India, used in all official and government communication in most states of the country. Hyderabad city is the hub of the Muslim culture and hence a pronounced use of Hindi and Urdu can be noted in the city. Besides, Hindi is commonly used by the many settlers who have migrated from Hindi speaking states such as Arunachal Pradesh, Bihar, Chandigarh, Chhattisgarh, Delhi, Haryana, Himachal Pradesh, Jharkhand, Madhya Pradesh, Rajasthan, Uttar Pradesh and Uttarakhand.

English is the associate official language of India and is used in all Government communication with states that do not recognize Hindi as an official language. With the opening up of international avenues, growth of global business and trade links and foreign settlements here, use of English in the city is rapidly growing.
1.4.1. Linguistic situation in Hyderabad city

Urdu, the Indo Aryan language has been heavily promoted in Hyderabad by the rule of the Muslim Nawabs of the region. Hyderabad was the hub of the Bahamani kingdom called Golconda and Urdu was the court language of the Nawabs. It is a commonly spoken language in the city and influences Hindi in the city. Urdu-Hindi is more commonly used than pure Urdu or pure Hindi.

So far as relations of Urdu with Hyderabad are concerned, Tariq Rahman in his recent essay explores the details pertaining to rise, growth and marginalization of Urdu in Hyderabad.

"The substitution of Urdu for Persian in Hyderabad state can be understood with reference to the use of Urdu in the lower domains of power in British India. Since the British used it in much of North India in the lower courts, administration and schools, it came to be linked with employment, urbanization and ashrāf (élitist) states. It also came to be associated with Muslim identity, which was being shaped in opposition to the Hindu identity—with which Hindi in the Devanagari script was associated—during the late nineteenth and the first half of the twentieth century. Thus, when North Indian Muslims found employment in Hyderabad, they favored the use of Urdu in place of Persian both because it was more convenient for them and also because, in their eyes, the language now had an iconic status that the old-fashioned Hyderabadi aristocracy had reserved for Persian. The change, therefore, brought Hyderabad in synchrony with the rest of Muslim India, which considered Urdu a part of their cultural heritage and a symbol of their distinctive identity in India.

At the same time, this excessive focus on Urdu as a defining feature of Muslim identity and political power in Hyderabad had a squeezing effect upon the local languages and, therefore, upon the Hindu majority of the state. The Hindi-Urdu controversy of North India, then, took the form of an Urdu versus local languages conflict in Hyderabad wherein the latter came under pressure, though they were not completely
wiped out. However, even the extent to which they were marginalized represents a departure from earlier practices”.

Telugu is the native language of Andhra language. Derived from the Proto Dravidian language, Telugu dates back to antiquity but the Telugu spoken and used in the city these days is heavily laced with Urdu, Hindi and other influences. The language is believed to consist of 28 vowels and 39 consonants, 34 conjunct consonants and 4 special symbols and the script is derived from Brahmi.

<table>
<thead>
<tr>
<th>Religion</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindu</td>
<td>88%</td>
</tr>
<tr>
<td>Muslim</td>
<td>9.16%</td>
</tr>
<tr>
<td>Christian</td>
<td>2%</td>
</tr>
<tr>
<td>Other religions</td>
<td>0.84%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>100%</td>
</tr>
</tbody>
</table>

Source: Census of India 2001

Telugu is the official language of the state, spoken by 80.5% of the population. Telugu is the second most widely spoken language in India, after Hindi. The major linguistic minority groups in the state include the speakers of Urdu (8.63%) and Hindi (1.63%), Kannada (1.8%) and Tamil (1.91%). The Indian government designated Telugu as a classical and ancient language on 1 November 2008.
<table>
<thead>
<tr>
<th>Census</th>
<th>Pop.</th>
<th>%±</th>
</tr>
</thead>
<tbody>
<tr>
<td>1961</td>
<td>35,983,000</td>
<td>—</td>
</tr>
<tr>
<td>1971</td>
<td>43,503,000</td>
<td>20.9%</td>
</tr>
<tr>
<td>1981</td>
<td>53,550,000</td>
<td>23.1%</td>
</tr>
<tr>
<td>1991</td>
<td>66,508,000</td>
<td>24.2%</td>
</tr>
<tr>
<td>2001</td>
<td>75,727,000</td>
<td>13.9%</td>
</tr>
</tbody>
</table>

Source: Census of India 2001

Other languages spoken in Andhra Pradesh by less than 1% each are Marathi (0.84%), Oriya (0.42%), Gondi (0.21%) and Malayalam (0.1%). Languages spoken by less than 0.1% are the states residents include Gujarati (0.09%), Savara (0.09%), Koya (0.08%), Jatapu (0.04%), Punjabi (0.04%), Kolami (0.03%), Konda (0.03%), Gadaba (0.02%), Sindhi (0.02%), Gorkhali/Nepali (0.01%) and Khond/Kondh (0.01%).

The data show that the poor make up 16.3 per cent of the total population in rural AP and expenditure on consumption is around 13.5 per cent of the total consumption expenditure. The female literacy rate is 0.66 compared to male literacy rate in rural AP. The district-wise variations for poverty ratio are high and low for ratio of female/male literacy rate.
1.5. Linguistic situation in Uttar Pradesh

Uttar Pradesh is situated in the northern zone of India. It was formerly known as the United Province, Hindi and Urdu are the two major languages spoken in Uttar Pradesh. Beside English there are several dialects, of Hindi. ‘The name Hindi is not Indian in origin; it is believed to have been used by the Persians to denote the peoples and languages of India’ (Verma 1933, cited in Y. Kachru in Kaehru et.al. 2008: 82). Many languages with long histories and respectable literary tradition such as Awadhi, Bhojpuri, Bundeli, Chattisgarhi, Maghai, Mewari and Rajasthani, in fact over fifty languages, were subsumed under the rubric of Hindi. In reality, languages like Awadhi and Bhojpuri should be treated as the parents rather than the dialects of Hindi (Agnihotri, cited in ibid.). Hindi, written in Devanagri script, is an Indo-Aryan language. It belongs to the Indo-Iranian branch of the Indo-European family of languages. It is the most popular language among the “scheduled” languages and is widely spoken in Uttar Pradesh. In fact, it is the state language of this northern state of India. Along with Hindi, the use of English is a predominant feature in Uttar Pradesh. English exerts more power and influence than many other languages spoken in this state. It is looked upon as a language of privileges and opportunities, of upward mobility and of social advancement. Singh (1974) asserts that ‘if you weigh languages in terms of the power they wield, you will see that
English overweighs all the 14 other Indian languages (recognized in the Constitution) put together’ (Singh 1974, quoted in Mehrotra 1998: 2). Precisely, it can be said that English in Uttar Pradesh is used in variety of situations and for various purposes. English has received a lot of encouragement in Uttar Pradesh from the very beginning. In Uttar Pradesh, in regional board schools, it is a compulsory subject up to class VIII and optional from IX onwards. There has also been an increase in the number of universities, colleges and schools. The Hindi speaking population has realized the need of English in a majority of communicative situations. They also feel that there are many functions which Hindi alone is deficient to perform. English seems to be the best choice. English in Uttar Pradesh interacts mainly with Hindi which is the dominant language of this area. The constant contact between Hindi and English results in Hindi-English bilingualism or “Hinglish” (Kachru 1986). The bilingual individuals borrow, switch or mix codes of the two languages in order to communicate effectively.

1.5.1. Linguistic situation in Lucknow city

Lucknow, nicknamed as the “Constantinople of India”, the “Golden City of the East” and the “City of Nawabs” is the capital city of Uttar Pradesh. It is one of the most educated cities of India with a literacy rate of 82.5% (89% males and 78% females). Both Hindi and Urdu are spoken in Lucknow, but Urdu has been the lingua franca of the city for centuries.
Urdu flourished and turned into one of the most refined languages, though in recent years the use of Urdu has reduced significantly. Day to day transactions are typically performed in Hindi and in English. It is a multilingual and multicultural city, soon to be recognized as a metropolis. Lucknow has recently been declared as the sister city of Montreal (Canada) in the year 2000 and of Brisbane (Australia) in the year 2009.
Chapter II
Research Design
CHAPTER 2
RESEARCH DESIGN

2. Introduction

Sociolinguistics is a wide area of the study of functions and variations in language. This is a subject of problem-oriented social science. Its methods of research or investigation are similar to those of other social sciences. The present sociolinguistic research on code switching based on data collected by the researcher through the field survey in Delhi, Lucknow and Hyderabad. After collecting relevant data, they are analysed to produce a comprehensive report which displays the actual findings of research.

The present work covers the sociolinguistics of code-switching in Urdu – English. These are the aspects that have been investigated in this study. Out of it most of the data are from Delhi, the capital of India as it happens because investigator is living in Delhi.

2.1. Objective of Research

The objectives of the present research has been formulated on the basis of close observation of all three state capitals and union territory. The language, which we think has been used by minority, has been changed alought and it has not been used in various domain. The multilingual situation is prevailing in all over India. I have conducted
field survey in the states and union territory in order to find the actual position of multilingualism and mother tongue i.e; Hindi and the most frequently used language like Hindi and English. It has been noticed that Urdu language is now in a restricted use. It is substantially used for oral communication in almost all the states and union territories where Hindi and English are used in the field of administration, education, and literature, written communication and in formal setting such as writing, printing etc. It is also found that age above 60 years are not interested in code switching at any level (Conscious and sub concius level) but younger generation keeps doing this at every place, in schools, administration written communication even in formal setting also.

To focus on these issues the following objectives were formulated.

1. To find out the use of code switching in Urdu-English in formal as well as informal domain.

2. To investigate the preferences of code switching at specific time in specific domain and situation.

3. To find out the attitude towards mother tongue as well as other languages. (Hindi and English).

2.2. Formation of Hypothesis

Keeping in mind these objectives, the following hypotheses were formulated for further investigation and testing.
1. It has been established that in a multilingual society like Urdu speech community a number of languages come into use for different purposes. All these languages have their own domain of use.

2. The individuals belong to various categories of age, education and occupation differ in the frequency of the use of mother tongue. The language of one locality or place and its link with the language of the state varies.

3. Individuals belonging to various social categories differ in their attitude towards the use of their mother tongue.

4. People having the advantage of more than one language at their disposal might prefer one language to other. Thus English is preferred to Hindi and Urdu.

2.3. Tools used for Data collection

In order to test these hypotheses, we prepare a questionnaire in English, which consist of four sections there are:

Section – 1 includes twelve questions regarding background information of the informants.

Section – 2 is based on inquiring about the use of language, which consists of seventeen questions.

Section – 3 deals with the language preference in different social domain and
Section – 4 is based on language attitude. It has been prepared to observe the attitude of the informant towards their mother tongue, Hindi and English in which they are multilingual.

2.4. Sample Design

To study the amount of code switching we have categorized the sample into age, education, occupation and sex.

2.4.1. Age: Both males and female respondents belonging to all the social variables have been considered in this study. Age group is divided into three main categories namely:

   a) Age Group – 1 is between 15 to 30 years,
   b) Age Group –2 is between 31 to 55 years and
   c) Age Group –3 is 56 years and above.

2.4.2. Education: Education has been categorized in three groups such as

   a) Illiterate,
   b) Undergraduates and
   c) Graduate and above.

2.4.3. Occupation: In terms of occupation we have mainly three groups.

   a) Students,
   b) Teachers and
   c) Others, which includes Businessman, A class officer, Housewives, Retired persons Labourer, 3rd and 4th grade employees etc.
2.5. Collection of Data

The data for present study has been collected through fieldwork by the investigator himself. The entire process in the collection of data for code switching study in Indian metropolis undertaken here, can further divided into two parts, namely: selection of Informants and process of data collection.

**Selection of Informants:** For the collection of data, the first task was the selection of appropriate informants. The informants were native speakers of a language or a dialects, who furnish us with samples of language, either as repetition of what has already been said or as creation of what somebody might say, (Samrin; 1967:20).

Informants also displayed code switching in conscious level and sub-conscious level. The data of Delhi where Urdu-English code switching has been obtained from locals of Delhi – Jama Masjid and Lal Kuan Bazar, and geographically bounded by Chandni Chowk bazaar on the North, Faiz bazaar on the East, Asif Ali Road on the south, and Lahorigate on the west. The maximum code switching occurred in the areas of Chitli Qabar, Kucha Chilan, Kala Mahal, Tokriwalan, Phatak Teliyan, Bulbulikhana, and Gali Batashan.

The data of Lucknow where Urdu-English code switching has been obtained mainly locals of Purana Lucknow – Kaisar Bagh and parts of Lalbagh, and geographically bounded by Chowk Bazar on the North,
Gomti River on the East, Lal Bagh, Hazrat Ganj on South and Aminabad on the West. The maximum code switching occurred in the areas of Wazir ganj, Lal Bagh, Walda Colony, Kacha Hatha, Rustam Nagar, Husaina Bad.

The Data of Hyderabad where Urdu-English code switching has been obtained mainly locals of Purana Hyderabad – Mugal pura and E.B. Bazar, Yaqoot Pura, Karwan and Nam Pally. All the above areas are located on the west zone of the city.

As investigator is living in Delhi, he has collected maximum data from Delhi, and in all places he was warmly received by the respondents with regard to sample representative data despite my efforts to make the data as representative as possible, I was not able to achieve this. There were several factors that provided hindrance in making a representative sample consequently the informants both males and females representing age group III and Education group I (Illiterate) constituted the bulk from which the data was gathered. Further even from the occupation group the majority of the samples happen to be either petty businessman or shopkeepers who largely happen to be less proficient in English.

**Process of Data Collection:**

All the four sections of the questionnaire were prepared in English. In Delhi respondent’s age group of 15 to 45 knowing English filled up questionnaire in the presence of investigator. Since the above 45 years
informants had little knowledge of English, informant helped them to fill the questionnaire. This happened in mostly in the old cities of Lucknow and Hyderabad. During the process, a substantial number of respondents in Delhi raised questions regarding some attributes in section 4 of the questionnaire, which is based on attitudes. This situation was not there in other two cities. In turn, the investigator explained the attributes in order to get accurate and scientific information. To avoid any influence of personal operation, the investigator explained the quarries of respondents with utmost care.

The total of 300 questionnaires were distributed in three cities of Delhi, Lucknow, and Hyderabad, i.e.; 100 questionnaires in each places. From each cities 74 questionnaire were selected for analysis means 74*3=222 total numbers of samples. The distribution was made equal keeping in view the comparative analysis has been different social variables from different regions.

2.6. Analysis of Data

Investigator obtaining simple frequency percentage for each language in each domain/situation has analyzed the data, on the basis of the frequency of percentage. We have studied the following.

1. The use of code switching in minority language group, English was common in all specific situation in respect of four social variables: Age, Sex, Education, and occupation.
2. Comparison between four social variables to situation/s and purpose/s.

3. The preference of code switching for different purposes with respect to all social variables

4. Attitude towards each language according to four social variables.

5. The analysis of data for attitudes was made by considering three point scale into numerical values by assigning 1 to maximum point and 3 to minimum point.
Chapter III
Code Switching in Delhi
CHAPTER 3
CODE SWITCHING IN DELHI

3. Introduction

The information regarding code switching have been obtained through the questionnaires circulated among the respondents. The data has also been collected through face-to-face interaction, group discussions, and meetings. The written communication depends on form, content and domains.

In this chapter, we will focus our attention to the code switching by the Urdu speakers in different domains. In Delhi, Urdu language has been used as a mother tongue and now influence of surrounding language is clearly shown. To analyze code switching in different domains a table has been prepared for analysis. It has two rows:

\[
\begin{array}{c c}
U & = & Urdu \\
E & = & English
\end{array}
\]

The code switching comprising in both males and females belongs to three different age groups, viz. age group I (15 to 30 yrs), age group II (31 to 55 years) and age group III (56 years and above), three different occupational groups viz. (A) students, (B) teachers, and (C) others (including – Businessman, A class officer, House wives, Retired persons etc.), three different education classes viz. (A) illiterate, (B)
Undergraduates, (C) Graduates and post graduates. The domains with respect to which the language use has been analyzed as under.

1. Talking to their parents & grand parents. (Context 1)
2. Talking to their children. (Context 2)
3. Talking to their friends. (Context 3)
4. They have studied their mother tongue (Urdu) at the primary level. (Context 4)
5. Language they have studied at the college and the university level. (Context 5)
6. Language used for official work. (Context 6)
7. Language used for listening to radio. (Context 7)
8. Language use for watching T.V. (Context 8)
9. Language use for reading newspaper. (Context 9)
10. Language used for religious ceremonies. (Context 10)
11. Language used in festivals. (Context 11)
12. Languages used in prayers. (context 12)
13. Language used for reading religious texts. (Context 13)
14. The script used for reading religious text. (Context 14)
15. Language used for talking to higher authorities in the work place. (Context 15)
16. Language used for talking to colleagues. (Context 16)
17. Language used for talking to acquaintances. (Context 17)
3.1. Code switching in Delhi in seventeen different contexts and situations.

3.1.1. Code Switching by females

As table 3.1 shows that 58% of female speakers use their mother tongue (Urdu) while talking to their parents and grandparents. 44% female use their mother tongue for talking to their children. 72% female use their mother tongue for talking to their friends. 44% females have studied their mother tongues at the primary level. 17.6% female have studied their mother tongue at the college and university level. 30.4% female use their mother tongue to communicate for official work. 24.8% female use their mother tongue for listening to radio. 36.8% female use their mother tongue for watching television. 24% female use their mother tongue for reading newspapers. 75.2% female use mother tongue for religious ceremonies. 80.8% of female speakers use mother tongue in festivals. 72% of female speakers use mother tongue in prayers. 88% female speakers use the scripts of their mother tongues specially in case of religious materials. 4.8% of female use their mother tongue while talking to their boss at work place. 12% of female use their mother tongue while talking to their colleagues at work place. 10.4% of female use their mother tongue while talking to the people working under them at work place.
Though the bilingualism or multilingualism with English do not constitute a high percentage in most of the contexts/domains, yet the female speakers use English most frequently in formal domains and in other contexts they use English more frequently in switching from their mother tongue.

The percentage of female speakers using English for talking to their parents and grand parents is nil. 18.8% female speakers use English for talking to their children. 15.6% female speakers use English for talking to their friends. The percentage of female speakers who studied English at primary level is 27.2%. 42.4 % of female speaker have studied English at the college and university levels. 18.8% of female speakers use English for official work. 7.6% of female speakers use English for listening to radio and watching television programmes. 30.8% female speakers read English newspapers. 2.4% female speakers use English for religious ceremonies and in festivals. 1.6% female speakers use English in prayers. 4% of female speakers use English to read religious books. 2.4% of female speakers use the roman script to read religious books. 19.2% of female speakers use English for talking to their boss at work place. 12% female speakers use English for talking to their colleagues. 17.2% female speakers use English for talking to the person working under them.
3.1.2. Code switching by males

Table 3.1 shows that 54.4% of male speakers use their mother tongue while talking to their parents and grand parents. 52% of male speakers use their mother tongue for talking to their children. 68% of male speakers use their mother tongue for talking to their friends. 47.2% of male speakers have studied their mother tongue at the primary level. 16.8% of male speakers have studied their mother tongue at the college and university level. 32.4% of male Urdu speakers use their mother tongue for official work. 42.4% of male speakers use their mother tongue for listening radio. 36% male speakers use their mother tongue to watch television programmes as well as reading newspapers. 81.6% of male speakers use their mother tongue in religious ceremonies. 87.2% of male speakers use their mother tongue in festivals. 76% of male speakers use their mother tongue to pray. 47.2% of male speakers use their mother tongue to read religious texts. 58.4% of male speakers use the script of their mother tongue to their religious texts. 27.2% of male speakers use their mother tongue for talking to their boss at work place. 33.6% of male speakers use their mother tongue for talking to their colleagues. 30.4% of male speakers use their mother tongue to talk to the persons working under them.

The percentage of male Urdu speakers using English works for talking to their parents and grand parents are 1.2%. 22.4% of male Urdu
speakers use English for talking to their children. 22.5% of male Urdu speakers use English for talking to their friends. 10.4% male Urdu speakers have studied English at the Primary level. 16.3% of male Urdu speakers have studied English at the college and University levels. 27.6% of male Urdu speakers use English for their official use. 19.5% of male Urdu speakers use English for listening to radio. 11% of male Urdu speakers use English to watch T.V. programmes 36.2% of male Urdu speakers use English to read a newspaper. 2.5% of male Urdu speakers use English for religious ceremonies. 1.2% of male Urdu speakers use English in festivals. The percentage of male Urdu speakers using English in Prayers is 2.1%. 3.3% male Urdu speakers use English for reading religious text. 23.3% male Urdu speakers use English for reading religious text. 24.2% male Urdu speakers use roman script for reading religious text 15.6% male Urdu speakers use English to communicate with their boss at work place 18% male Urdu speakers use English while talking to their colleagues at work place. 24.2% male Urdu speakers use English while talking to their people working under them.
<table>
<thead>
<tr>
<th>CONTEXTS/DOMAINS</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
<th>12</th>
<th>13</th>
<th>14</th>
<th>15</th>
<th>16</th>
<th>17</th>
</tr>
</thead>
<tbody>
<tr>
<td>Urdu</td>
<td></td>
<td>44</td>
<td>30,4</td>
<td>24,8</td>
<td>24,8</td>
<td>17,6</td>
<td>44</td>
<td>58</td>
<td>44</td>
<td>24,8</td>
<td>75,2</td>
<td>80,8</td>
<td>72</td>
<td>88</td>
<td>4,8</td>
<td>12</td>
<td>10,4</td>
</tr>
<tr>
<td>English</td>
<td>-</td>
<td>18,8</td>
<td>15,6</td>
<td>27,2</td>
<td>42,4</td>
<td>18,8</td>
<td>7,6</td>
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<td>30,8</td>
<td>2,4</td>
<td>1,6</td>
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<td>2,4</td>
<td>19,2</td>
<td>12</td>
<td>17,2</td>
<td></td>
</tr>
<tr>
<td>Urdu</td>
<td></td>
<td>54,4</td>
<td>68</td>
<td>47,2</td>
<td>16,8</td>
<td>32,4</td>
<td>42,4</td>
<td>36</td>
<td>36</td>
<td>81,6</td>
<td>87,2</td>
<td>76</td>
<td>46,2</td>
<td>58,4</td>
<td>27,2</td>
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<td>22,5</td>
<td>10,4</td>
<td>16,3</td>
<td>27,6</td>
<td>19,5</td>
<td>11</td>
<td>36,2</td>
<td>2,5</td>
<td>1,2</td>
<td>2,1</td>
<td>3,3</td>
<td>24,2</td>
<td>15,6</td>
<td>18</td>
<td>24,2</td>
</tr>
</tbody>
</table>

Table 3.1 (A): Urdu-English code switching by Urdu speakers of Delhi in 17 different contexts.

Languages

<table>
<thead>
<tr>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sex</td>
<td></td>
</tr>
</tbody>
</table>
Table 3.1 (B):
Urdu-English code Switching by Urdu speakers of Delhi in 17 different contexts.
3.1.3. Findings

1. Code switching at home, religious ceremonies and rituals is not as high as we found in office, educational institute, Universities. It also shows that code switching occurs mainly where level of education is high.

2. The interference of English in Urdu is rather high in other domains such as entertainment and work place.

3. The percentage of use of mother tongue is high in religious ceremonies and rituals, because the Urdu speakers use Perso-Arabic terms.

4. Urdu-English also plays an important role at work place, inter group communication and in education, where switching from one language to another is common.

5. Switching from Urdu to English occurs mainly at work place in mass communication.

6. The male speakers switch from their mother tongue more frequently than the female speakers in Delhi.

7. The female speakers switch from Urdu to English only when they are having good academic background.
3.2. Code Switching in Delhi between age group I (15 to 30 years)

By taking age as a sociolinguistic variable for code switching, we have taken three groups. The percentage of age group I (15 to 30 years) is as follows.

3.2.1. Code switching by females

As table 3.2 shows that 40% of female speakers of group I use their mother tongue (Urdu) while talking to their parents and grand parents. 42% female use their mother tongue for talking to their children. 32% female use their mother tongue for talking to their friends. 28.6% females have studied their mother tongues at the primary level. 31.2% female have studied their mother tongue at the college and university level. 20.4% female use their mother tongue to communicate for official work groups. 14.8% female use their mother tongue for listening to radio. 26.8% female use their mother tongue for watching television. 24% female use their mother tongue for reading news papers. 79.2% female use mother tongue for religious ceremonies. 87.8% of female speakers use mother tongue in festivals. 92% of female speakers use mother tongue in prayers. 88% female speakers use the scripts of their mother tongues specially in case of religious materials. 24.8% of female use their mother tongue while talking to their boss at work place.12% of female use their mother tongue while talking to their
colleagues at work place. 10.4% of female use their mother tongue while talking to the people working under them at work place.

The percentage of female Urdu speakers using English for talking to their parents and grand parents is 53.1. 28.8% female speakers use English for talking to their children. 25.6% female speakers use English for talking to their friends. The percentage of female speakers who studied English at primary level is 67.2%. 22.4% of female speaker have studied English at the college and university levels. 38.8% of female speakers use English for official work. 7.6% of female speakers use English for listening to radio and watching television programmes. 56.8% female speakers read English newspaper.

3.2.2. Code switching by males

48% of male speakers of group I use their mother tongue (Urdu) while talking to their parents and grand parents. 47% male use their mother tongue for talking to their children. 32% male use their mother tongue for talking to their friends. 32.5% males have studied their mother tongues at the primary level. 33.2% male have studied their mother tongue at the college and university level. 24.4% male use their mother tongue to communicate for official work groups. 7.8% male use their mother tongue for listening to radio. 16.8% male use their mother tongue for watching television. 27%
male use their mother tongue for reading newspapers. 84.2% male use mother tongue for religious ceremonies. 87.8% of male speakers use mother tongue in festivals. 72% of male speakers use mother tongue in prayers. 88% male speakers use the scripts of their mother tongues specially in case of religious materials. 34.8% of male use their mother tongue while talking to their boss at work place. 32% of male use their mother tongue while talking to their colleagues at work place. 22.4% of male use their mother tongue while talking to the people working under them at work place.

The percentage of male Urdu speakers of age group I using English for talking to their parents and grand parents is 60. 22.4% male Urdu speakers of age group I use English for talking to their children. 28% of male Urdu speakers of age group I use English for talking to their friends. 30.8% male speakers of age group I have studied English at the primary level. The percentage of male Urdu speakers of age group I has studied English at the college and university levels is 28.6%. 23.2% male Urdu speakers of age group I use English to communicate for official use. 9.6% male Urdu speakers of age group I use English for listening to radio. 27.6% male Urdu speakers of age group I use English for watching T.V programmes. 48.4% male Urdu speakers of age group I read English newspapers. The percentage of male Urdu speakers of age group I using English for religious ceremonies
is nil. 0.8% male Urdu speakers of age group I use English in festivals. The percentage of male Urdu speakers of age group I using English for reading religious texts is nil. The percentage of male Urdu speakers of age group I using roman script for reading religious texts is also nil. 32.8% male Urdu speakers of age group I use English for talking to their boss. 27.2% male Urdu speakers of age group I use English for talking to their colleagues. 13.2% male Urdu speakers of age group I use English for talking to the people working under them.
Table 3.2 (A):
Urdu-English code Switching by speakers of Age Group-I (15 to 30 years)

<table>
<thead>
<tr>
<th>Sex</th>
<th>Languages</th>
<th>CONTEXTS/DOMAINS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17</td>
</tr>
<tr>
<td>Female</td>
<td>Urdu</td>
<td>40 42 32 28.6 31.2 20.4 14.8 26.8 24 79.2 87.8 92 88 88 24.8 12 10.4</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>53.1 28.8 25.6 67.2 22.4 38.8 7.6 7.6 37 - - - - - - 30 22.6 10.9</td>
</tr>
<tr>
<td>Male</td>
<td>Urdu</td>
<td>48 47 32 32.5 33.2 24.4 7.8 16.8 27 84.2 87.8 72 88 55 34.8 32 22.4</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>16 22.4 28 30.8 28.6 23.2 19.6 27.6 48.4 - 0.8 - - - - 32.8 27.2 13.2</td>
</tr>
</tbody>
</table>
Table 3.2 (A):
Urdu-English code Switching by speakers of Age Group-I (15 to 30 years)
3.2.3. Findings

1. Age group-I (15-30years) switch from Urdu to English in all most every domain very frequently.

2. It is clearly noticed that it is an impact of their education, surroundings and changing works they mix their language without any difficulties.

3. The interference of English among male Urdu speakers of Age group I is higher especially in work place.
3.3. Code switching in Delhi between age group II (31 to 55 years)

3.3.1. Code switching by females

As table 3.3 shows that 72% of female Urdu speakers of group II use their mother tongue (Urdu) while talking to their parents and grandparents. 20% female use their mother tongue for talking to their children. 18% female Urdu speakers use their mother tongue for talking to their friends. 24.4% females have studied their mother tongues at the primary level. 14.8% female have studied their mother tongue at the college and university level. 10.4% female use their mother tongue to communicate for official work groups. 4% female use their mother tongue for listening to radio. 14.8% female use their mother tongue for watching television. 12% female use their mother tongue for reading newspapers. 60.8% female use mother tongue for religious ceremonies. 60.2% of female speakers use mother tongue in festivals. 93.2% of female speakers use mother tongue in prayers. 84.4% female speakers use the scripts of their mother tongues specially in case of religious texts. 10.8% of female use their mother tongue while talking to their boss at workplace. 5.6% of female use their mother tongue while talking to their colleagues at workplace. 4.8% of female use their mother tongue while talking to the people working under them at workplace.
The percentage of female Urdu speakers of age group II using English for talking to their parents and grand parents is nil. 11.6% female speakers use English for talking to their children. 13.2% female speakers use English for talking to their friends. The percentage of female speakers who studied English at primary level is 3.6%. 12.4 % of female speaker have studied English at the college and university levels. 2.4% of female speakers use English for official work. 5.6% of female speakers use English for listening to radio and watching television programmes. 15.2% female Urdu speakers of age group II read English newspapers. 0.8% female Urdu speakers of age group II use English for religious ceremonies. 1.6% female Urdu speakers of age group II use English in festivals. 0.8% female Urdu speakers of age group II use English in prayers. 2.4% female Urdu speakers of age group II use English for reading religious texts. 0.8% of female Urdu speakers of age group II use the roman script for reading religious texts. 9.6% female Urdu speakers of age group II use English for talking to their boss. 1.2% female Urdu speakers of age group II use English for talking to their colleagues. 1.8% female Urdu speakers of age group II use English for talking to the people working under them.
3.3.2. Code switching by males

A cursory look at the table 3.3 reveals that 74% of male speakers of group II use their mother tongue (Urdu) while talking to their parents and grandparents. 30% male use their mother tongue for talking to their children and their friends. 8.8% males have studied their mother tongues at the primary level. 0.8% male have studied their mother tongue at the college and university level. 12.8% male Urdu speakers use their mother tongue to communicate for official work groups. 8% male use their mother tongue for listening to radio. 8.8% male use their mother tongue for watching television. 8% male use their mother tongue for reading newspapers. 76.4% male use mother tongue for religious ceremonies. 75.6% of male speakers use mother tongue in festivals. 72.4% of male speakers use mother tongue in prayers. 59.6% male speakers use the scripts of their mother tongues specially in case of religious materials. 28% of male use their mother tongue while talking to their boss at work place. 37% of male use their mother tongue while talking to their colleagues at work place. 12% of male use their mother tongue while talking to the people working under them at work place.

In table 3.3 the percentage of male Urdu speakers of age group II using English for talking to their parents and grandparents is 2.4%. 30.4% male
Urdu speakers of age group II use English for talking to their children. 18% of male Urdu speakers of age group II use English for talking to their friends. 23.6% male speakers of age group 2 have studied English at the primary level. The percentage of male Urdu speakers of group II has studied English at the college and university levels is 27.8%. 10.2% male Urdu speakers of age group II use English to communicate for official use. 8% male Urdu speakers of age group II use English for listening to radio. 12.4% male Urdu speakers of age group II use English for watching TV programmes. 31.2% male Urdu speakers of age group II read English newspapers. The percentage of male Urdu speakers of age group II using English for religious ceremonies is 0.8%. The percentage of male Urdu speakers of age group II using English in festivals, in prayers is nil. The percentage of male Urdu speakers of age group II using English in pairs and for reading religious texts is 0.8%. The percentage of male Urdu speakers of age group II using roman script for reading religious texts is also nil. 10.4% male Urdu speakers of age group II use English for talking to their boss. 8% male Urdu speakers of age group II use English for talking to their colleagues. 11.6% male Urdu speakers of age group II use English for talking to the people working under them.
Table 3.3 (A):
Urdu-English code Switching by speakers of Age Group-II (31 to 55 years)

<table>
<thead>
<tr>
<th>Sex</th>
<th>Languages</th>
<th>CONTEXTS/DOMAINS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1  2  3  4  5  6  7  8  9  10  11  12  13  14  15  16  17</td>
</tr>
<tr>
<td>Female</td>
<td>Urdu</td>
<td>72  20  18  24.4  14.8  10.4  14  14.8  12  68.8  60.2  93.2  84.4  84.4  10.8  5.6  4.8</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>-   11.6  13.2  3.6  12.4  2.4  5.6  5.6  15.2  0.8  1.6  0.8  2.4  0.8  9.6  1.2  1.8</td>
</tr>
<tr>
<td>Male</td>
<td>Urdu</td>
<td>74  30  30  8.8  0.8  12  8  8.8  8  76.4  75.6  72.4  59.6  59.6  28  37  12</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>2.4  30.4  18  23.6  27.8  10.2  8  12.4  31.2  0.8  0.8  -  0.8  0.8  10.4  8  11.6</td>
</tr>
</tbody>
</table>
Table 3.3 (B): Urdu-English code Switching by speakers of Age Group-II (31 to 55 years)
3.3.3. Findings

1. As compared to group I the male Urdu speakers of age group II do not as frequently switch from their mother tongue are not as frequent as we have seen in group no. I. It clearly indicates that during globalization switching is now become a common practice at all levels.

2. In home and education domains Urdu speakers of age group II preferably switch from their mother tongue than other languages.

3. The interference of English among male Urdu speakers of age group II is not as high as we have seen in group I.
3.4. Code switching in Delhi age group III (55 years and above).

3.4.1. Code switching by females

A cursory glance at table 3.4 shows that 90% female Urdu speakers of age group III use their Mother Tongue for talking to their parents, and grandparents. 82% female Urdu speakers use their Mother Tongue for talking to their children and for talking to their friends. 84% female Urdu speakers have studied their Mother Tongue at the primary level. 61.6% female Urdu speakers have studied their Mother Tongue at the college and university levels. 44% female Urdu speakers use their Mother Tongue for listening to radio. 55.6% female Urdu speakers use their Mother Tongue for watching television programmes. 71.6% female Urdu speakers use their Mother Tongue for reading newspaper. 93.6% female Urdu speakers use their Mother Tongue for religious ceremonies. 97.6% female Urdu speakers use their Mother Tongue in rituals as well as in festivals. 99.4% female Urdu speakers use their Mother Tongue in prayers. 91.6% female Urdu speakers use their Mother Tongue for reading their religious texts. 94% female Urdu speakers use the script of their Mother Tongue for reading religious texts. 26.6% female Urdu speakers use their Mother Tongue for talking to their boss. 44.2% female Urdu speakers use their Mother Tongue for talking to
their colleagues 32.4% female Urdu speakers use their Mother Tongue for talking to the people working under them.

The percentage of female Urdu speakers using English while talking to their grand parents as well as parents are nil. 14.6% female Urdu speakers use English for talking to their children. 12.4% female Urdu speakers use English for talking to their friends. The percentage of female Urdu speakers studied English at the primary level and university level is 18.6%. 6.8% female Urdu speakers use English for official use. 1.6% female Urdu speakers use English for listening to radio. 9.6% female Urdu speakers use English for watching television programmes. 8.8% female Urdu speakers read English newspapers. 1.6% female Urdu speakers only use English for religious ceremonies. 0.8% female Urdu Speakers use English in festivals as well as in prayers. 1.6% female Urdu speakers use English language and Roman script for reading religious texts. 4.8% female Urdu speakers use English for talking to their boss. 1.6% female Urdu speakers use English for talking to their colleagues and the people working under them.

3.4.2. Code Switching by Males

According to the table 3.4, 78.4% male Urdu speakers of age group 55 and above use their Mother Tongue for talking to their grand parents as well as their parents. 36% male Urdu speakers use their Mother Tongue for
talking to their children. 28% male Urdu speakers use their Mother Tongue for talking to their friends. 66.4% male Urdu speakers have studied their Mother Tongue at the primary level. 40.4% male Urdu speakers have studied their Mother Tongue at the college and university levels. 20.2% male Urdu speakers use their Mother Tongue to communicate for official use. 40.8% male Urdu speakers use their Mother Tongue for listening to radio. 39.2% male Urdu speakers use their Mother Tongue for watching television programmes. 51.6% male Urdu speakers use their Mother Tongue for reading newspapers. 91.2% male Urdu speakers use their Mother Tongue for religious ceremonies. 97.6% male Urdu speakers use their Mother Tongue in festivals. 99.2% male Urdu speakers use their Mother Tongue in prayers. 86.4% male Urdu speakers use their Mother Tongue for reading religious books. 77.2% male Urdu speakers use the script of their Mother Tongue for reading religious books. 14.4% male Urdu speakers use their Mother Tongue for talking to their boss. 19.2% male Urdu speakers use their Mother Tongue for talking to their colleagues. 41.6% male Urdu speakers use their Mother Tongue for talking to the people working under them.

As the table 3.4 shows the percentage of male Urdu speakers using English for talking to their Parents and grandparents is nil. 18.8% of male Urdu speakers use English for talking to their children. 19.4% male Urdu
speakers use English for talking to their friends. The percentage of male Urdu speakers studied English at the primary level is nil. 27.2% male Urdu speakers have studied English at the college and university levels. 6.8% male Urdu speakers using English for listening to radio. 14.8% male Urdu speakers use English for watching television programmes. 15.6% male Urdu speakers read English newspapers. The percentage of male speakers using English for religious ceremonies and in festivals and prayers is 3%. 1.6% male Urdu speakers use English for reading religious texts. 2.4% male Urdu speakers use Roman script for reading religious texts. 10.8% male Urdu speakers use English for talking to their boss. 14.4% male Urdu speakers use English for talking to their colleague. 10.4% male Urdu Speakers use English for talking to the people working under them.
Table 3.4 (A):
Urdu-English code Switching by speakers of Age Group-III (56 years & above)

<table>
<thead>
<tr>
<th></th>
<th>Languages</th>
<th>CONTEXTS/DOMAINS</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td><strong>Female</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urdu</td>
<td>90</td>
<td>82</td>
</tr>
<tr>
<td>English</td>
<td>-</td>
<td>14.6</td>
</tr>
<tr>
<td><strong>Male</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urdu</td>
<td>78.4</td>
<td>36</td>
</tr>
<tr>
<td>English</td>
<td>-</td>
<td>18.8</td>
</tr>
</tbody>
</table>
Table 3.4 (B):
Urdu-English Code Switching by speakers of Age Group-III (56 years & above)

<table>
<thead>
<tr>
<th></th>
<th>Female Urdu</th>
<th>Female English</th>
<th>Male Urdu</th>
<th>Male English</th>
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<tbody>
<tr>
<td>1</td>
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</tbody>
</table>
3.4.3. Findings

1. This is interesting to see that old age male and females are also switching from their mother tongue to English for official purpose and talking to their friends in Delhi.

2. Old age people are also interested to give good education to their children specially in English to compete with competitive world.

3. Electronic and print media also plays an important role to switch from their mother tongue to English.
3.5. Code Switching in Delhi occupation group I (students)

3.5.1. Code Switching by females

As table 3.5 shows, 27.2% female Urdu speakers use their Mother Tongue for talking to their parents and grand parents. 24.8% female Urdu speakers use their Mother Tongue for talking to their children. 22.4% female Urdu speakers use their Mother Tongue for talking to their friends. 13.6% female Urdu speakers have studied their Mother Tongue at the primary level. 7.2% female Urdu speakers have studied their Mother Tongue at college and university levels. 16% female Urdu speakers use their Mother Tongue for official use. 8% female Urdu speakers use their Mother Tongue for listening to radio. 9.6% female Urdu speakers use their Mother Tongue for watching television programmes. 8% female Urdu speakers use their Mother Tongue for reading newspapers. 67.2% female Urdu speakers use their Mother Tongue for religious ceremonies. 68.4% female Urdu speakers use their Mother Tongue in festivals. 83.6% female Urdu speakers use their Mother Tongue in prayers. 79.6% female Urdu speakers use their Mother Tongue for reading religious texts. 41.6% female Urdu speakers use the script of their Mother Tongue for reading religious texts. 10.8% female Urdu speakers use their Mother Tongue for talking to their boss. 16.4% female Urdu speakers use their Mother Tongue for talking to their colleagues.
14.8% female Urdu speakers use their Mother Tongue for talking to the people working under them.

The percentage of female Urdu speakers using English for talking to their parents and grand parents is 47.3%. 52.8% female Urdu speakers use English for talking to their children. 19.6% female Urdu speakers use English for talking to their friends. 70% female Urdu speakers have studied English at the primary level. 84.8% female Urdu speakers have studied English at the college and university levels. 26.4% female Urdu speakers use English for official purposes 13.2% female Urdu speakers use English for listening to radio. 16.8% female Urdu speakers use English for watching television programmes. 74.4% female Urdu speakers read English newspapers. 0.8% female Urdu speakers use English for religious ceremonies. The percentage of female Urdu speakers using English for performing rituals, festivals, prayers, and for reading religious texts is 1.8%. The percentage of female Urdu speakers using Roman script reading religious text is 1.2%. 36.4% female Urdu speakers use English for talking to their boss 24% female Urdu speakers use English for talking to their colleagues. 13.2% female Urdu speakers use English for talking to the people working under them.
3.5.2. Code Switching by male

A glance at table 3.5 shows that 26.4% male Urdu speakers of occupation group I use their Mother Tongue for talking to their parents and their grandparents. 18.4% male Urdu speakers use their Mother Tongue for talking to their children. 14% male Urdu use their Mother Tongue for talking to their friends. 13.2% male Urdu speakers study their Mother Tongue at the primary level, 10.8% male Urdu speakers have studied their Mother Tongue at the college and university levels. 12.8% male Urdu speakers use their Mother Tongue for official purpose. The percentage of male Urdu speakers use their Mother Tongue for listening to radio, watching television and reading newspapers is nil. 64.8% male Urdu speakers use their Mother Tongue for religious ceremonies and in festivals. 74% male Urdu speakers use their Mother Tongue in prayers and for reading religious texts. 33.2% male Urdu speakers use the script of their Mother Tongue for reading religious texts. 20.8% male Urdu speakers use their Mother Tongue for talking to their boss, their colleagues, and the people working under them.

The percentage of male Urdu speakers using English for talking to their parents and grand parents is 43.2%. 61.6% male Urdu speakers use English for talking to their children. 48.4% male Urdu speakers use English for talking to their friends. 73.2% male Urdu speakers have studied English
at the primary level. 84% male Urdu speakers have studied English at the college and university levels. 41.6% male Urdu speakers use English for official use. 13.4% male Urdu speakers use English for listening to radio as well as for watching television programmes. 85.6% male Urdu speakers read English newspapers. The percentage of male Urdu speakers using English for religious ceremonies, in festivals, in prayers and for reading religious texts is 3.2. The percentage of male Urdu speakers using Roman script for reading religious texts is 2.4. 44% male Urdu speakers use English for talking to their boss. 23.2% male Urdu speakers use English for talking to their colleagues and to the people working under them.
Table 3.5 (A):
Urdu-English code Switching by speakers of Occupation Group – I (Students)

<table>
<thead>
<tr>
<th>Sex</th>
<th>Languages</th>
<th>CONTEXTS/DOMAINS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17</td>
</tr>
<tr>
<td></td>
<td>Urdu</td>
<td>27.2 24.8 22.4 13.6 7.2 16 8 9.6 8 67.2 68.4 83.6 79.6 41.6 10.8 16.4 14.8</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>47.3 52.8 19.6 70 84.8 26.4 13.2 16.8 74.4 0.8 1.8 1.8 1.2 36.4 24 13.2</td>
</tr>
<tr>
<td>Male</td>
<td>Urdu</td>
<td>26.4 18.4 14 13.2 10.8 12.8 - - - 64.8 64.8 74 74 32.2 20.8 20.8 20.8</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>43.2 61.6 48.4 73.2 84 41.6 13.4 13.4 85.6 3.2 3.2 3.2 2.4 44 23.2 23.2</td>
</tr>
</tbody>
</table>
Table 3.5 (B):
Urdu-English Code Switching by speakers of Occupation Group – I (Students)
3.5.3. Findings

1. As I have explained in age group – I (15 years to 30 years) that this particular group is more vibrant and switch from their mother tongue to English without any problem.

2. Impact of education, movement from one place to another place young male and female frequently make core switching and ever code mixing also in every domain.
3.6. Code switching In Delhi occupational group II (Teachers)

3.6.1. Code switching by females

According to the table 3.6 18.4% female Urdu speakers use their Mother Tongue for talking to their parents and grand parents. 10.4% female Urdu use their Mother Tongue for talking to their children. 11.2% female Urdu speakers use their Mother Tongue for talking to their friends. 23.6% female Urdu speakers have studied their Mother Tongue at the primary level. 15.6% female Urdu speakers have studied their Mother Tongue at the college and university levels. 17.6% female Urdu speakers use their Mother Tongue to communicate for official purposes. 13.2% female Urdu speakers use their Mother Tongue for listening to radio. 8% female Urdu speakers use their Mother Tongue for watching television programmes. 6.4% female Urdu speakers use their Mother Tongue for reading newspapers. 62% female speakers use their Mother Tongue for religious ceremonies. 56% female Urdu speakers use their Mother Tongue in festivals. 73.6% female. Urdu speakers use their Mother Tongue in prayers. 72% female, Urdu speakers use their Mother Tongue for reading their religious texts. 60.4% female Urdu speakers use the script of their Mother Tongue for reading their religious texts. 10.2% female Urdu speakers use their Mother Tongue for talking to their boss. 17.2% female Urdu speakers use their Mother Tongue
for talking to their colleagues and 14% female Urdu speakers use their
Mother Tongue for talking to the people working under them.

The percentage of female Urdu speakers using English for talking to
their parents and grand parents is 23.6%. 71.6% female Urdu speakers use
English for talking to their children. 55.6% female Urdu speakers use
English for talking to their friends. 72.4% female Urdu speakers have
studied English at the primary level. 88.8% female Urdu speakers have
studied English at the college and University levels. 24.8% female Urdu
speakers use English for official use. 17.2% female Urdu speakers use
English for listening to radio. 63.6% female Urdu speakers use English for
watching television programmes as well as reading newspapers. 0.8%
female Urdu speakers use English for religious ceremonies. 2.4% female
Urdu speakers use English in festivals. 0.8% female Urdu speakers use
English in prayers and for reading religious texts. 2.4% female Urdu
speakers use Roman script for reading their religious texts. 42.4% female
Urdu speakers use English for talking to their boss. 38.8% female Urdu
speakers use English for talking to their colleagues. 25.6% female Urdu
speakers use English for talking to the people working under them.
3.6.2. Code Switching by Males

A thorough glance at table 3.6 shows that 12.8% male Urdu speakers use their Mother Tongue for talking to their parents and grand parents. 19.2% male Urdu speakers use their Mother Tongue for talking to their children. 16.4% male Urdu speakers use their Mother Tongue for talking to their friends. 18% male Urdu speakers have studied their Mother Tongue at the primary level. 12.8% male Urdu speakers have studied their Mother Tongue at the college and university levels. 16.6% male Urdu speakers use their Mother Tongue for official purpose. 8% male Urdu speakers use their Mother Tongue for listening to radio. 5.6% male Urdu speakers use their Mother Tongue for watching television programmes. 5.8% male Urdu speakers use their Mother Tongue for reading newspapers. 56.4% male Urdu speakers use English for religious ceremonies. 40.4% male Urdu speakers use their Mother Tongue in festivals. 70.4% male Urdu speakers use their Mother Tongue in prayers. 57.2% male Urdu speakers use their Mother Tongue for reading religious texts. 52.4% male Urdu speakers use the script of their Mother Tongue for reading religious texts. 5.6% male Urdu speakers use their Mother Tongue for talking to their boss, their colleagues and the people working under them.
The percentage of male Urdu speakers using English for talking to their Parents and grand parents is 35.1%. 83.2% male Urdu speakers use English for talking to their children. 84.8% male Urdu speakers use English for talking to their friends. 84% male Urdu speakers have studied English at the primary level. 87.2% male Urdu speakers have studied English at the college and University levels. 30.8% male Urdu speakers use English for official purposes. 34% male Urdu speakers use English for listening to radio. 79.6% male Urdu speakers use English for watching T.V programmes. 78% male Urdu speakers read English Newspapers. The percentage of male Urdu speakers using English for performing religious, ceremonies, festivals, prayers and for reading religious texts is 5.3%. The percentage of male Urdu speakers using Roman script for reading religious texts is also 6.7%. 52.4% male Urdu speakers use English for talking to their boss. 43.2% male Urdu speakers use English for talking to their colleagues and 34% male Urdu speakers use English for talking to the people working under them.
Table 3.6 (A):
Urdu-English code Switching by speakers of Occupation Group – II (Teachers)

<table>
<thead>
<tr>
<th>Sex</th>
<th>Languages</th>
<th>CONTEXTS/DOMAINS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Female</td>
<td>Urdu</td>
<td>18.4</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>23.6</td>
</tr>
<tr>
<td>Male</td>
<td>Urdu</td>
<td>12.8</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>35.1</td>
</tr>
</tbody>
</table>
Table 3.6 (B):
Urdu-English Code Switching by speakers of Occupation Group – II (Teachers)
3.6.3. Findings

1. This is the particular community who is very conscious about code switching and they also switch from mother tongue to English at both conscious and sub-conscious level.

2. They are well educated and command over more than two languages and even in religious ceremonies and prayers they switch from their mother tongue to other languages specially English language.
3.7. Code Switching In Delhi occupation group III (others)

3.7.1. Code Switching by females

According to the table 3.7, 44.4% female Urdu speakers use their Mother Tongue for talking to their parents and grandparents. 18% female Urdu speakers use their Mother Tongue for talking to their children. 19.6% female Urdu speakers use their Mother Tongue for talking to their friends. 19.6% female Urdu speakers have studied their Mother Tongue at the primary level. 13.2% female Urdu speakers have studied their Mother Tongue at the college and university levels. 15.6% female Urdu speakers use their Mother Tongue for listening to radio. 16.4% female Urdu speakers use their Mother Tongue for watching TV programmes. 18.8% female Urdu speakers use their Mother Tongue for reading newspapers. 72.8% female Urdu speakers use their Mother Tongue for religious ceremonies. 65.2% female Urdu speakers use their Mother Tongue in festivals. 84.4% female Urdu speakers use their Mother Tongue in prayers. 86.4% female Urdu speakers use their Mother Tongue for reading religious texts. 44.8% female Urdu speakers use script of their Mother Tongue for reading religious texts. 13.2% female Urdu speakers use their Mother Tongue for talking to their boss. 15.6% female Urdu speakers use their Mother Tongue for talking to
their colleagues. 14% female Urdu speakers use their Mother Tongue for talking to the people working under them.

12.8% female Urdu speakers use English for talking to their grandparents as well as their parents. The percentage of female Urdu speakers using English for talking to their children and their friends is 11.3. 14% Urdu speakers have studied English at the primary level. The percentage of female speakers has studied English at college and university is 8%. 8% female Urdu speakers use English for talking for official purpose and for listening to radio. 15.6% female speakers use English for watching television programmes. 43.2% female Urdu use English for reading newspaper. 0.8% female Urdu speakers use English for religious ceremonies. The percentage of female Urdu speakers using English in festivals is nil. female Urdu speakers use English in prayers is also nil. 2.4% female Urdu speakers use English for reading religious texts. 0.8% female Urdu speakers use Roman script for reading religious texts. 14% female Urdu speakers use English for talking to their boss. 16% female Urdu speakers use English for talking to their colleagues. The percentage of female Urdu using English talking to the people working under them is 10.2.
3.7.2. Code Switching by Males

According to the table 3.7, 43.2% male Urdu speakers use their Mother Tongue for talking to their parents and grand parents. 19.6% male Urdu speakers use their Mother Tongue for talking to their children. 23.2% male Urdu speakers use their Mother Tongue for talking to their friends. 28.8% male Urdu speakers have studied their Mother Tongue at the primary level. 10.4% male Urdu speakers have studied their Mother Tongue at the college and university levels. 14.4% male Urdu speakers use their Mother Tongue for official purpose 31.2% male Urdu speakers use their Mother Tongue for listening to radio. 23.2% male Urdu speakers use their Mother Tongue for watching television programmes. The percentage of male Urdu speakers using their Mother Tongue for reading newspapers is 10.2. 83.6% male Urdu speakers use their Mother Tongue for religious ceremonies. 79.2% male Urdu speakers use their Mother Tongue in festivals. 94.4% male Urdu speakers use their Mother Tongue in prayers. 83.6% male Urdu speakers use their Mother Tongue for reading religious texts. 72.8% use the script of their Mother Tongue for reading religious texts. 17.6% male Urdu speakers use their Mother Tongue for talking to their boss. 31.2% male Urdu speakers use their Mother Tongue for talking to their colleagues and 23.2%
male Urdu speakers use their Mother Tongue for talking to the people working under them.

A cursory glance at table 3.7 shows that 12.4% male Urdu speakers use English for talking to their parents and grandparents. 38.8% male Urdu speakers use English for talking to their children. The percentage of male Urdu speakers using English for talking to their friends is 19%. 40.4% male Urdu speakers have studied English at the primary level. 55.6% male Urdu speakers have studied English at the college and university levels. 24% male Urdu speakers use English for official purposes. 24.8% male Urdu speakers use English for listening to radio. 16% male Urdu speakers use English for watching television programmes. 52.4% male Urdu speakers read English newspapers. The percentage of male Urdu speakers using English for performing religious ceremonies is 4.2%. 0.8% male Urdu speakers use English in festivals. The Percentage of male Urdu Speakers using English in prayers is nil. 2.4% male Urdu speakers use Roman script for reading religious texts. 36% male Urdu speakers use English talking to their boss. 25% male Urdu speakers use English for talking to their colleagues and 17.6% male Urdu speakers use English for talking to the [people working under them.
Table 3.7 (A):
Urdu-English code Switching by speakers of Occupation Group – III (Others)

<table>
<thead>
<tr>
<th>Sex</th>
<th>Languages</th>
<th>CONTEXTS/DOMAINS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1  2  3  4  5  6  7  8  9  10  11  12  13  14  15  16  17</td>
</tr>
<tr>
<td>Female</td>
<td>Urdu</td>
<td>44.4 18 19.6 19.6 13.2 15.6 16.4 18.8 72.8 65.2 84.4 44.8 13.2 15.6 14</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>2.8 11.3 11.3 14 8 8 8 15.6 43.2 0.8 - - 2.4 0.8 14 16 10.2</td>
</tr>
<tr>
<td>Male</td>
<td>Urdu</td>
<td>43.2 19.6 23.2 28.8 10.4 14.4 31.2 23.2 10.2 83.6 79.2 94.4 83.6 72.8 17.6 31.2 23.2</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>12.4 38.8 19 40.4 55.6 24 24.8 16 52.4 4.2 0.8 - 12.4 12.4 36 25 17.6</td>
</tr>
</tbody>
</table>
3.7.3. **Findings**

This is the group which caters every segment of society and it appears that they are also switching in their domain, as we found that some segments are still lacking knowledge of more than one language. They make switching because of their surroundings that compel them to switch from their mother tongue to English.

This group is also feels that switching is helpful for making their life more easy / comfortable.
3.8. Code switching in Delhi Education group I (Illiterates)

3.8.1. Language use by Females

According to the table 3.8, 4% female Urdu speakers use their Mother Tongue for talking to their grand parents. 5.6% male Urdu speakers use their Mother Tongue for talking to their parents, their children and their friends. The percentage of female Urdu speakers studying their Mother Tongue at the primary level as well as at the college and university levels is nil. 1.6% female Urdu speakers use their Mother Tongue to communicate for official purpose. 4% female Urdu speakers use their Mother Tongue for listening to radio. 0.8% female Urdu speakers use their Mother Tongue for watching TV programmes. The percentage of female Urdu speakers using their Mother Tongue for reading newspapers is nil. 5.6% female Urdu speakers use their Mother Tongue for religious ceremonies. 6.4% female Urdu speakers use their Mother Tongue in festivals. 5.6% female Urdu speakers use their Mother Tongue in prayers. 1.6% female Urdu speakers use their Mother Tongue for reading religious texts. The percentage of female Urdu speakers using the script of their Mother Tongue for reading religious texts is nil. 1.6% female Urdu speakers use their Mother Tongue for talking to their boss and their colleagues. 0.8% female Urdu speakers use their Mother Tongue
for talking to the people working under them. The percentage of female Urdu speakers using English in each and every context is nil.

3.8.2. Code switching by Males

The thorough examination of table 3.8 reveals that 4.6% male Urdu speakers use their Mother Tongue for talking to their grandparents & parents, children and their friends. The percentage of male Urdu speakers using their Mother Tongue in education is nil. The percentage of female Urdu speakers using their Mother Tongue to communicate for official purpose is nil. 1.6% male Urdu speakers use their Mother Tongue for listening to radio. 0.8% male Urdu Speakers use their Mother Tongue for watching television programmes. The Percentage of male Urdu speakers using their Mother Tongue for reading newspapers is nil. 1.6% male Urdu speakers use their Mother Tongue for religious ceremonies, in festivals and prayers.

The percentage of male Urdu speakers using their Mother Tongue and the script of their Mother Tongue for reading religious texts is nil. 0.8% male Urdu speakers use their Mother Tongue for talking to their boss, their colleagues, and the people working under them.
Table 3.8 (A):
Urdu-English code Switching by speakers of Education Group – I (Illiterate)

<table>
<thead>
<tr>
<th>Sex</th>
<th>Languages</th>
<th>CONTEXTS/DOMAINS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Female</td>
<td>Urdu</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>-</td>
</tr>
<tr>
<td>Male</td>
<td>Urdu</td>
<td>4.6</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>-</td>
</tr>
</tbody>
</table>
Table 3.8 (B):
Urdu-English Code Switching by speakers of Education Group – I (Illiterate)
3.8.3. Findings

1. In Delhi, it is difficult to find switching from illiterate persons. As table 3.8 shows that only surroundings make them to switch in a particular domain.
3.9. Code switching in Delhi Education group II (Undergraduates)

3.9.1. Code switching by females

A thorough examination of table 3.9 reveals that 43.2% female Urdu speakers use their Mother Tongue for talking to their parents and grandparents. 20.8% female Urdu speakers use their Mother Tongue for talking to their children. 36% female Urdu speakers use their Mother Tongue for talking to their friends. 20.8% female Urdu speakers have studied their Mother Tongue at the primary level. 11.2% female Urdu speakers have studied their Mother Tongue at the college and university levels. 18.4% female Urdu speakers use Mother Tongue for official purpose. 12.8% female Urdu speakers use their Mother Tongue for listening to radio. 14.4% female Urdu speakers use their Mother Tongue for watching television programmes. 5.6% female Urdu speakers use their Mother Tongue for reading newspapers. 88.4% female Urdu speakers use their Mother Tongue for religious ceremonies. 90% female Urdu speakers use their Mother Tongue in festivals. 90.4% female Urdu speakers use their Mother Tongue in prayer. 81.2% female Urdu speakers use their Mother Tongue for reading religious texts. 84.8% female Urdu speakers use the script of Mother Tongue for reading religious texts. 13.2% female Urdu speakers use their Mother Tongue for talking to their boss. 19.6% female Urdu speakers use their
Mother Tongue for talking to their colleague. 14% female Urdu speakers use their Mother Tongue for talking to the people working under them.

The percentage of female Urdu speakers using English for talking to their parents and grand parents, and their children is 32.6%. 2.4% female Urdu speakers use English for talking to their friends. The percentage of female Urdu speakers studied English at primary is 34.6. 49.8% female Urdu speakers have studied English at the college and university levels. 40% female Urdu speakers use English for talking for official purpose. 14% female Urdu speakers use English for listening to radio. 10.8% female Urdu speakers use English for watching television programmes. 32% female Urdu speakers read English newspapers. 1.6% female Urdu speakers use English for religious Ceremonies. 0.8% female Urdu speakers use English in festivals. The percentage of female Urdu speakers using English in prayers is nil. 0.8% female Urdu speakers use English for reading religious texts. The percentage of female Urdu speakers using Roman script for reading religious texts is nil. 12% female Urdu speakers use English for talking to their boss. 11.6% female Urdu speakers use English for talking to their colleagues. 10.8% female Urdu speakers use English for talking to the people working under them.
3.9.2. Code Switching by Male

29.2% male Urdu speakers use their Mother Tongue for talking to their parents and grandparents. 19.6% male Urdu speakers use their Mother Tongue for talking to their children. 17.6% male Urdu speakers use their Mother Tongue for talking to their friends. 16% male Urdu speakers have studied their Mother Tongue at the primary level. 24% male Urdu speakers have studied their Mother Tongue at the college and university levels. 9.6% male Urdu speakers use their Mother Tongue to communicate for official purposes. 11.2% male Urdu Speakers listening to radio and watching television programmes. 10.4% male Urdu speakers use their Mother Tongue for reading newspapers. 88.4% male Urdu speakers use their Mother Tongue for religious ceremonies and in festivals. 69.2% male Urdu speakers use their Mother Tongue in festivals and prayers. 72.8% male Urdu speakers use their Mother Tongue for reading religious texts. 62.4% male Urdu speakers use the script of their Mother Tongue for reading religious texts. 17.2% male Urdu speakers use their Mother Tongue for talking to their boss. 10.4% male Urdu speakers use their Mother Tongue for talking to their colleagues. 9.6% male Urdu speakers use their Mother Tongue for talking to the person working under them.
The percentage of male Urdu speakers using English talking to their grand parents as well as their parents is 40%. 48.8% male Urdu speakers use English for talking to their children. 41.6% male Urdu speakers use English for talking to their friends. 53.2% male Urdu speakers have studied English at the primary level. 68% male Urdu speakers have studied English at the college and university levels. 40.8% male Urdu speakers use English to communicate for official purpose. 13.2% male Urdu speakers use English for listening to radio. 12% male Urdu speakers use English for watching T.V. programmes. 80.4% male Urdu speakers read English newspapers. The percentage of male Urdu speakers using English for religious ceremonies in festival, in prayers is 5.8. 2.8% male Urdu speakers use English for reading texts. The percentage of male Urdu speakers using Roman for reading religious texts is nil. 24.8% male Urdu speakers use English for talking to their boss. 13.2% male Urdu speakers use English for talking to their colleagues. 12.4% male Urdu speakers use English for talking to the people working under them.
Table 3.9 (A):  
Urdu-English code Switching by speakers of Education Group – II (under graduates)

<table>
<thead>
<tr>
<th>Sex</th>
<th>Languages</th>
<th>CONTEXTS/DOMAINS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Female</td>
<td>Urdu</td>
<td>43.2</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>32.6</td>
</tr>
<tr>
<td>Male</td>
<td>Urdu</td>
<td>29.2</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>40</td>
</tr>
</tbody>
</table>
Table 3.9 (B):
Urdu-English Code Switching by speakers of Education Group – II (under graduates)

<table>
<thead>
<tr>
<th></th>
<th>Female Urdu</th>
<th>Female English</th>
<th>Male Urdu</th>
<th>Male English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
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<td>17</td>
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<td></td>
</tr>
</tbody>
</table>
3.9.3. Findings

1. As evident from table 3.9, the trend of code switching from Urdu to English in Delhi varies significantly.

2. It is also observed that certain linguistic and sociolinguistic consideration have tremendous influence on the code switching patterns of the target respondents.
3.10. Code switching in Delhi Education group III (Graduates and Postgraduates).


26.4% female Urdu speakers use their Mother Tongue for talking to their grandparents. 12.8% female Urdu speakers use their Mother Tongue for talking to their children. 17.6% female Urdu speakers use their Mother Tongue for talking to their friends. 29.6% female Urdu speakers have studied their Mother Tongue at the primary level. 24% female Urdu speakers have studied their Mother Tongue at the college and university levels. 17.6% female Urdu speakers use their Mother Tongue to communicate for official use. 8.8% female Urdu speakers use their Mother Tongue for listening to radio. 16.8% female Urdu speakers use their Mother Tongue for watching television programmes. 13.6% female Urdu speakers use their Mother Tongue for reading newspapers. 74% female Urdu speakers use their Mother Tongue for religious ceremonies. 78% female Urdu speakers use their Mother Tongue in festivals. 96.4% female Urdu speakers use their Mother Tongue in prayers. 75.2% female Urdu speakers use their Mother Tongue for reading religious texts. 55.6% female Urdu speakers use the script of their Mother Tongue for reading religious texts. 4% female Urdu speakers use their Mother Tongue for talking to their boss. 12.8% female Urdu
speakers use their Mother Tongue for talking to their colleagues. 8.8% female Urdu speakers use their Mother Tongue for talking to the people working under them.

The percentage of female Urdu speakers using English for talking to their grand parents is 13.2. 62.2%. Female Urdu speakers use English for talking to their children. 29.6% female Urdu speakers use English for talking to their friends. 16.2% female Urdu speakers have studied English at the primary level and at the college and university levels. 29.6% female Urdu speakers use English for talking for official use 12% female Urdu speakers use English for listening to radio. 23.2% female Urdu speakers use English for watching T.V. programmes. 75.6% female Urdu speakers read English newspapers. 0.8% female Urdu speakers use English for religious ceremonies. 2.4% female Urdu speakers Use English in festivals. 0.8% female Urdu speakers use English in prayers. 1.6% female Urdu speakers use English for reading religious texts. The percentage of female Urdu speakers use Roman for reading religious texts is nil. 16.8% female Urdu speakers use English for talking their boss. 12% female Urdu speakers use English for talking to their colleagues. 8% female Urdu speakers use English for talking to the people working under them.
3.10.2. Code Switching by Males

22% male Urdu speakers use their Mother Tongue for talking to their parents and grandparents. 8% female Urdu speakers use their Mother Tongue for talking to their children. 14.6% male Urdu speakers use their Mother Tongue for talking to their friends. 27.2% male Urdu speakers have studied their Mother Tongue at the primary level. 33.2% male Urdu speakers have studied their Mother Tongue at the college and university levels. 7.2% male Urdu speakers use their Mother Tongue to communicate for official use. 11.2% male Urdu speakers use their Mother Tongue for listening to radio and for watching television programmes. 8% male Urdu speakers use their Mother Tongue for reading newspapers. 82.4% male Urdu speakers use their Mother Tongue for religious ceremonies. 78.8% male Urdu speakers use their Mother Tongue in festivals. 92.4% male Urdu speakers use their Mother Tongue in prayers. 83.6% male Urdu speakers use their Mother Tongue for reading religious texts. 76.4% male Urdu speakers use the script of their Mother Tongue for reading religious texts. 10.4% male Urdu speakers use their Mother Tongue for talking to their boss. 16% male Urdu speakers use their Mother Tongue for talking to their colleagues. 17.6% male Urdu speakers use their Mother Tongue for talking to the people working under them.
The percentage of male Urdu speakers using English for talking to their grandparents as well as parents are 18.6. 65% make Urdu speakers use English for talking to their children. 29.6% male Urdu speakers talking to their friends. The percentage of Urdu speakers using English at the primary level is 12.4. 20.4% male Urdu speakers use English at the college and university levels. 34.4% male Urdu speakers use English to communicate for official use. 18.8% male Urdu speakers use English for listening to radio. 25.2% male Urdu speakers use English for watching television programmes. 86.8% male Urdu speakers read English newspapers. 0.8% male Urdu speakers use English for religious ceremonies. The percentage of male Urdu speakers using English in festivals and prayers is 3.6. 2.8% male Urdu speakers use English for reading religious texts. The percentage of male Urdu speakers Using Roman script for reading religious texts is nil. 36.2% male Urdu speakers use English for talking to their boss. 20.4% male Urdu speakers use English for talking to their colleagues. 16.4% male Urdu speakers use English for talking to the people working under them.
Table 3.10 (A): Urdu-English code Switching by speakers of Education Group - III (Graduate and post graduate)

<table>
<thead>
<tr>
<th>Sex</th>
<th>Languages</th>
<th>CONTEXTS/DOMAINS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1    2   3   4   5   6   7   8   9   10  11  12  13  14  15  16  17</td>
</tr>
<tr>
<td>Female</td>
<td>Urdu</td>
<td>26.4 12.8 17.6 29.6 24 17.6 8.8 16.8 13.6 74 78 96.4 75.2 55.6 4 12.8 8.8</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>13.2 62.2 29.6 16.2 16.2 29.6 12 23.2 75.6 0.8 2.4 0.8 1.6 - 16.8 12 8</td>
</tr>
<tr>
<td>Male</td>
<td>Urdu</td>
<td>22   8   14.6 27.2 33.2 7.2 11.2 11.2 8 82.4 78.8 92.4 83.6 76.4 10.4 16 17.6</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>18.6 65  29.6 12.2 20.4 34.4 18.8 25.2 86.8 0.8 3.6 3.6 2.8 - 36.2 20.4 16.4</td>
</tr>
</tbody>
</table>
Table 3.10 (B):
Urdu-English Code Switching by speakers of Education Group - III (Graduate and post graduate)
3.10.3. Findings

1. Table 3.10 shows that there is considerable influence of education, schooling, place in switching from their mother tongue (Urdu) to English in every domain.

2. As Graduates and post graduates are mostly in services and their working culture also force them to switch from one language to another.
Chapter IV
Code Switching in Hyderabad
CHAPTER 4

CODE SWITCHING IN HYDERABAD

4. Introduction

The information regarding code switching have been obtained through the questionnaires circulated among the respondents. The data has also been collected through face-to-face interaction, group discussions, and meetings. The written communication depends on form, content and domains.

In this chapter, we will focus our attention to the code switching by the Urdu speakers in different domains. In Hyderabad, Urdu language have been used as a mother tongue and now influence of surrounding language is clearly shown. To analyze code switching in different domains a table has been prepared for analysis. It has two rows:

\[
\begin{array}{ll}
U & = \text{Urdu} \\
E & = \text{English}
\end{array}
\]

The code switching comprising in both males and females belongs to three different age groups, viz. age group I (15 to 30 yrs), age group II (31 to 55 years) and age group III (56 years and above), three different occupational groups viz. (A) students, (B) teachers, and (C) others (including – Businessman, A class officer, House wives, Retired persons etc.), three different education classes viz. (A) illiterate, (B)
Undergraduates, (C) Graduates and post graduates. The domains with respect to which the language use has been analyzed as under.

1. Talking to their parents & grand parents. (Context 1)
2. Talking to their children. (Context 2)
3. Talking to their friends. (Context 3)
4. They have studied their mother tongue (Urdu) at the primary level. (Context 4)
5. Language they have studied at the college and the university level. (Context 5)
6. Language used for official work. (Context 6)
7. Language used for listening to radio. (Context 7)
8. Language use for watching T.V. (Context 8)
9. Language use for reading newspaper. (Context 9)
10. Language used for religious ceremonies. (Context 10)
11. Language used in festivals. (Context 11)
12. Languages used in prayers. (context 12)
13. Language used for reading religious texts. (Context 13)
14. The script used for reading religious text. (Context 14)
15. Language used for talking to higher authorities in the work place. (Context 15)
16. Language used for talking to colleagues. (Context 16)
17. Language used for talking to acquaintances. (Context 17)
4.1. Code switching in Hyderabad in seventeen different contexts and situations.

4.1.1. Code Switching by females

As table 4.1 shows that 43% of female speakers use their mother tongue (Urdu) while talking to their parents and grand parents. 36% female use their mother tongue for talking to their children. 61% female use their mother tongue for talking to their friends. 41.6% females have studied their mother tongues at the primary level. 13.2% female have studied their mother tongue at the college and university level. 11.8% female use their mother tongue to communicate for official work. 13.6% female use their mother tongue for listening to radio. 27.2% female use their mother tongue for watching television. 19.6% female use their mother tongue for reading newspapers. 81.6% female use mother tongue for religious ceremonies. 83.9% of female speakers use mother tongue in festivals. 96.4% of female speakers use mother tongue in prayers. 95.2% female speakers use the scripts of their mother tongues specially in case of religious materials. 44.3% of female use their mother tongue while talking to their boss at work place. 36.4% of female use their mother tongue while talking to their colleagues at work place. 23.7% of female use their mother tongue while talking to the people working under them at work place.
The percentage of female speakers using English for talking to their parents and grand parents is nil. 13.2% female speakers use English for talking to their children. 11.6% female speakers use English for talking to their friends. The percentage of female speakers who studied English at primary level is 8.1%. 11.8% of female speaker have studied English at the college and university levels. 16.4% of female speakers use English for official work. 7.6% of female speakers use English for listening to radio and watching television programmes. 22.4% female speakers read English newspapers. 2.4% female speakers use English for religious ceremonies and in festivals. 0.8% female speakers use English in prayers. 2.3% of female speakers use English to read religious books. None of the female speakers use the roman script to read religious books. 13.6% of female speakers use English for talking to their boss at work place. 8.5% female speakers use English for talking to their colleagues. 11.3% female speakers use English for talking to the person working under them.

4.1.2. Code switching by males

Table 4.1 shows that 63.6% of male speakers use their mother tongue while talking to their parents and grand parents. 64.8% of male speakers use their mother tongue for talking to their children. 53% of male speakers use their mother tongue for talking to their friends. 57% of male speakers have studied their mother tongue at the primary level. 32.3% of male speakers have studied their mother tongue at the college
and university level. 27.8% of male Urdu speakers use their mother 
tongue for official work. 39.2% of male speakers use their mother tongue 
for listening radio. 40.4% male speakers use their mother tongue to watch 
television programmes as well as reading newspapers. 93% of male 
speakers use their mother tongue in religious ceremonies. 92.2% of male 
speakers use their mother tongue in festivals. 97.6% of male speakers use 
their mother tongue to pray. 86.3% of male speakers use their mother 
tongue to read religious texts. 54.5% of male speakers use the script of 
their mother tongue to their religious texts. 38.6% of male speakers use 
their mother tongue for talking to their boss at work place. 32.9% of male 
speakers use their mother tongue for talking to their colleagues. 21.5% of 
male speakers use their mother tongue to talk to the persons working 
under them.

The percentage of male Urdu speakers using English works for 
talking to their parents and grand parents are 1.2%. 22.4% of male Urdu 
speakers use English for talking to their children. 22.5% of male Urdu 
speakers use English for talking to their friends. 10.4% male Urdu 
speakers have studied English at the Primary level. 16.3% of male Urdu 
speakers have studied English at the college and University levels. 27.6% 
of male Urdu speakers use English for their official use. 19.5% of male 
Urdu speakers use English for listening to radio. 11% of male Urdu 
speakers use English to watch T.V. programmes 36.2% of male Urdu
speakers use English to read a newspaper. 2.5% of male Urdu speakers use English for religious ceremonies. 1.2% of male Urdu speakers use English in festivals. The percentage of male Urdu speakers using English in Prayers is 2.1%. 3.3% male Urdu speakers use English for reading religious text. 23.3% male Urdu speakers use English for reading religious text. 24.2% male Urdu speakers use roman script for reading religious text 15.6% male Urdu speakers use English to communicate with their boss at work place 18% male Urdu speakers use English while talking to their colleagues at work place. 24.2% male Urdu speakers use English while talking to their people working under them.
Table 4.1 (A):
Urdu-English code Switching by Urdu speakers of Hyderabad in 17 different contexts.

<table>
<thead>
<tr>
<th>Sex</th>
<th>Languages</th>
<th>CONTEXTS/DOMAINS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Urdu</td>
<td>Urdu</td>
</tr>
<tr>
<td>Female</td>
<td>43 46 61 41.6 13.2 11.8 13.6 27.2 19.6 81.6 83.9 96.4 95.2 46.3 44.3 36.4 23.7</td>
<td></td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>- 13.2 11.6 8.1 11.8 16.4 7.6 7.6 22.4 - - 0.8 0.8 - 13.6 8.5 11.3</td>
</tr>
<tr>
<td>Male</td>
<td>Urdu</td>
<td>63.6 64.8 53 52.2 32.3 27.8 39.2 40.4 40.4 93.6 92.2 97.6 86.3 54.5 38.6 32.9 21.5</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>- 11.2 16.3 12.3 13.8 9.6 - - 15.6 - - 1.6 1.6 - 15.8 12.3 7.6</td>
</tr>
</tbody>
</table>
Table 4.1 (B):

Urdu-English code switching by Urdu speakers of Hyderabad in 17 different contexts.
4.1.3. Findings

1. Hyderabad is the place where impact of Urdu in all the context/domains are clearly shown.

2. In table 4.1 we find that interference of English in Urdu language is not as much as we have seen in Delhi.

3. The male speaker switch from their mother tongue more frequently then the female speakers.

4. As table 4.1 shows that females are still bounded by their mother tongue and influence of their local language is clearly seen.

5. By studying this table we analyze that informers are still giving more importance to their mother tongue in every domain.
4.2. Code Switching in Hyderabad between age group I (15 to 30 years)

By taking age as a sociolinguistic variable for code switching, we have taken three groups. The percentage of age group I (15 to 30 years) is as follows.

4.2.1. Code switching by females

As table 4.2 shows that 73.2% of female speakers of group I use their mother tongue (Urdu) while talking to their parents and grand parents. 64.8% female use their mother tongue for talking to their children. 48% female use their mother tongue for talking to their friends. 68.6% females have studied their mother tongues at the primary level. 74.6% female have studied their mother tongue at the college and university level. 41.3% female use their mother tongue to communicate for official work groups. 25.2% female use their mother tongue for listening to radio. 31.6% female use their mother tongue for watching television. 41.6% female use their mother tongue for reading newspapers. 99.2% female use mother tongue for religious ceremonies. 96% of female speakers use mother tongue in festivals. 98% of female speakers use mother tongue in prayers. 93% female speakers use the scripts of their mother tongues specially in case of religious materials. 36% of female use their mother tongue while talking to their boss.
at work place. 44% of female use their mother tongue while talking to their colleagues at work place. 56.4% of female use their mother tongue while talking to the people working under them at work place.

The percentage of female Urdu speakers using English for talking to their parents and grand parents is 0.8. 11.2% female speakers use English for talking to their children. 7.8% female speakers use English for talking to their friends. The percentage of female speakers who studied English at primary level is 14.2%. 16.6% of female speaker have studied English at the college and university levels. 21% of female speakers use English for official work. 3.2% of female speakers use English for listening to radio and watching television programmes. 13% female speakers read English newspaper. 0.8% female urdu speakers of age group I use English in religious ceremonies. The percentage of female urdu speakers using English in festivals, prayers and for reading religious text in nil. The percentage of female urdu speakers of age group I using roman script for rearing religious text is also nil. 4.8% female urdu speakers of age group I for talking to their boss, colleagues and talking to the person working under them.

4.2.2. Code switching by males

62% of male speakers of group I use their mother tongue (Urdu) while talking to their parents and grand parents. 53% male use their mother tongue
for talking to their children. 45% male use their mother tongue for talking to their friends. 57% males have studied their mother tongues at the primary level. 63.2% male have studied their mother tongue at the college and university level. 35.2% male use their mother tongue to communicate for official work groups. 16% male use their mother tongue for listening to radio. 11.4% male use their mother tongue for watching television. 36% male use their mother tongue for reading newspapers. 96.4% male use mother tongue for religious ceremonies. 92.2% of male speakers use mother tongue in festivals. 94% of male speakers use mother tongue in prayers. 91% male speakers use the scripts of their mother tongues specially in case of religious materials. 29% of male use their mother tongue while talking to their boss at work place. 41.6% of male use their mother tongue while talking to their colleagues at work place. 48% of male use their mother tongue while talking to the people working under them at work place.

The percentage of male Urdu speakers of age group I using English for talking to their parents and grand parents is 2.3. 15.8% male Urdu speakers of age group I use English for talking to their children. 15.1% of male Urdu speakers of age group I use English for talking to their friends. 21.6% male speakers of age group I have studied English at the primary level. The percentage of male Urdu speakers of age group I has studied
English at the college and university levels is 27.1%. 26% male Urdu speakers of age group I use English to communicate for official use. 5.8% male Urdu speakers of age group I use English for listening to radio. 5.8% male Urdu speakers of age group I use English for watching T.V programmes. 21.4% male Urdu speakers of age group I read English newspapers. The percentage of male Urdu speakers of age group I using English for religious ceremonies is 1.6. 0.8% male Urdu speakers of age group I use English in festivals. The percentage of male Urdu speakers of age group I using English for reading religious texts is nil. The percentage of male Urdu speakers of age group I using roman script for reading religious texts is also nil. 9.6% male Urdu speakers of age group I use English for talking to their boss. 9.6% male Urdu speakers of age group I use English for talking to their colleagues. 9.6% male Urdu speakers of age group I use English for talking to the people working under them.
Table 4.2 (A):
Urdu-English code Switching by speakers of Age Group-I (15 to 30 years)

<table>
<thead>
<tr>
<th></th>
<th>Languages</th>
<th>1</th>
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<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
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<th>12</th>
<th>13</th>
<th>14</th>
<th>15</th>
<th>16</th>
<th>17</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sex</strong></td>
<td><strong>Female</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Urdu</strong></td>
<td>73.2</td>
<td>64.8</td>
<td>48</td>
<td>68.6</td>
<td>74.6</td>
<td>41.3</td>
<td>25.2</td>
<td>31.6</td>
<td>41.6</td>
<td>99</td>
<td>96</td>
<td>98</td>
<td>93</td>
<td>88</td>
<td>36</td>
<td>44</td>
<td>56.4</td>
</tr>
<tr>
<td></td>
<td><strong>English</strong></td>
<td>0.8</td>
<td>11.2</td>
<td>7.8</td>
<td>14.2</td>
<td>16.6</td>
<td>21</td>
<td>3.2</td>
<td>3.2</td>
<td>13</td>
<td>0.8</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>4.8</td>
<td>4.8</td>
<td>4.8</td>
</tr>
<tr>
<td><strong>Male</strong></td>
<td><strong>Urdu</strong></td>
<td>62</td>
<td>83</td>
<td>45</td>
<td>57</td>
<td>63.2</td>
<td>35.2</td>
<td>16</td>
<td>11.4</td>
<td>36</td>
<td>96.4</td>
<td>92.2</td>
<td>94</td>
<td>91</td>
<td>83</td>
<td>29</td>
<td>41.6</td>
<td>48</td>
</tr>
<tr>
<td></td>
<td><strong>English</strong></td>
<td>2.3</td>
<td>15.8</td>
<td>15.1</td>
<td>21.6</td>
<td>27.1</td>
<td>26</td>
<td>5.8</td>
<td>5.8</td>
<td>21.4</td>
<td>1.6</td>
<td>0.8</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>9.6</td>
<td>9.6</td>
<td>9.6</td>
</tr>
</tbody>
</table>
Table 4.2 (A):
Urdu-English code Switching by speakers of Age Group-I (15 to 30 years)
4.2.3. Findings

1. The influence of school education, higher education and job/market related vocabulary is more seen in Hyderabad.

2. In table 4.2 we found that respondents are largely high inspiration of job and some of them are office social respondents they switch from one language to another very frequently.
4.3. Code switching in Hyderabad between age group II (31 to 55 years)

4.3.1. Code switching by females

As table 4.3 shows that 94% of female Urdu speakers of group II use their mother tongue (Urdu) while talking to their parents and grandparents. 82% female use their mother tongue for talking to their children. 61% female Urdu speaker use their mother tongue for talking to their friends. 64% females have studied their mother tongues at the primary level. 73.2% female have studied their mother tongue at the college and university level. 30% female use their mother tongue to communicate for official work groups. 14% female use their mother tongue for listening to radio. 18.8% female use their mother tongue for watching television. 22% female use their mother tongue for reading news papers. 94% female use mother tongue for religious ceremonies. 98% of female speakers use mother tongue in festivals. 100% of female speakers use mother tongue in prayers. 94% female speakers use the scripts of their mother tongues specially in case of religious texts. 32% of female use their mother tongue while talking to their boss at work place. 40% of female use their mother tongue while talking to their colleagues at work place. 51% of female use their mother tongue while talking to the people working under them at work place.
The percentage of female Urdu speakers of age group II using English for talking to their parents and grand parents is nil. 8.6% female speakers use English for talking to their children. 5.8% female speakers use English for talking to their friends. The percentage of female speakers who studied English at primary level is 3.6%. 12.4% of female speakers have studied English at the college and university levels. 2.4% of female speakers use English for official work. 5.6% of female speakers use English for listening to radio and watching television programmes. 15.2% female Urdu speakers of age group II read English newspapers. 0.8% female Urdu speakers of age group II use English for religious ceremonies. 1.6% female Urdu speakers of age group II use English in festivals. 0.8% female Urdu speakers of age group II use English in prayers. 2.4% female Urdu speakers of age group II use English for reading religious texts. 0.8% of female Urdu speakers of age group II use the roman script for reading religious texts. 2.6% female Urdu speakers of age group II use English for talking to their boss. 2.6% female Urdu speakers of age group II use English for talking to their colleagues. 2.6% female Urdu speakers of age group II use English for talking to the people working under them.
4.3.2. Code switching by males

A cursory look at the table 4.3 reveals that 84% of male speakers of group II use their mother tongue (Urdu) while talking to their parents and grand parents. 70% male use their mother tongue for talking to their children and their friends. 38.2% males have studied their mother tongues at the primary level. 43% male have studied their mother tongue at the college and university level. 43% male Urdu speakers use their mother tongue to communicate for official work groups. 22% male use their mother tongue for listening to radio. 15.2% male use their mother tongue for watching television. 45% male use their mother tongue for reading news papers. 98% male use mother tongue for religious ceremonies. 98% of male speakers use mother tongue in festivals. 100% of male speakers use mother tongue in prayers. 93.6% male speakers use the scripts of their mother tongues specially in case of religious materials. 43% of male use their mother tongue while talking to their boss at work place. 62% of male use their mother tongue while talking to their colleagues at work place. 60% of male use their mother tongue while talking to the people working under them at work place.

In table 4.3 the percentage of male Urdu speakers of age group II using English for talking to their parents and grand parents is nil. 7.6% male Urdu
speakers of age group II use English for talking to their children. 7% of male Urdu speakers of age group II use English for talking to their friends. 13.2% male speakers of age group 2 have studied English at the primary level. The percentage of male Urdu speakers of group II has studied English at the college and university level is 27.8%. 3.6% male Urdu speakers of age group II use English to communicate for official use. 1.3% male Urdu speakers of age group II use English for listening to radio. 2.4% male Urdu speakers of age group II use English for watching T.V programmes. 11.6% male Urdu speakers of age group II read English newspapers. The percentage of male Urdu speakers of age group II using English for religious ceremonies is nil. The percentage of male Urdu speakers of age group II using English in festivals, in prayers is nil. The percentage of male Urdu speakers of age group II using English in pairs and for reading religious texts is nil. The percentage of male Urdu speakers of age group II using roman script for reading religious texts is also nil. 3.8% male Urdu speakers of age group II use English for talking to their boss. 3.2% male Urdu speakers of age group II use English for talking to their colleagues. 3.2% male Urdu speakers of age group II use English for talking to the people working under them.
Table 4.3 (A):
Urdu-English code Switching by speakers of Age Group-II (31 to 55 years)

<table>
<thead>
<tr>
<th>Sex</th>
<th>Languages</th>
<th>CONTEXTS/DOMAINS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1  2  3  4  5  6  7  8  9  10 11 12 13 14 15 16 17</td>
</tr>
<tr>
<td>Female</td>
<td>Urdu</td>
<td>94 82 61 64 73.2 30.4 14 18.8 24 94 98.2 100 94.4 87.2 32 40 51</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>- 8.6 5.8 3.6 12.4 2.4 5.6 5.6 15.2 0.8 1.6 0.8 2.4 0.8 2.6 2.6 2.6</td>
</tr>
<tr>
<td>Male</td>
<td>Urdu</td>
<td>84 70 70 38.2 43 43 22 15.2 45 98 98 100 93.6 92.6 43 62 60</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>- 7.6 7 13.2 17.8 3.6 1.3 2.4 11.6 - - - - 3.8 3.2 3.2</td>
</tr>
</tbody>
</table>
Table 4.3 (B):
Urdu-English Code Switching by speakers of Age Group-II (31 to 55 years)
4.3.3. Findings

1. In most of the cases home language is highly influenced by Urdu respondents generally show a trend of switching a lot of vocabulary in Urdu to English.

2. There is a better and settle control of vocabulary is seen in table 4.3 which allows code switching from their mother tongue to English.
4.4. Code switching in Hyderabad age group III (55 years and above).

4.4.1. Code switching by females

A cursory glance at table 4.4 shows that 100% female Urdu speakers of age group III use their Mother Tongue for talking to their parents and grandparents. 93% female Urdu speakers use their Mother Tongue for talking to their children and for talking to their friends. 93% female Urdu speakers have studied their Mother Tongue at the primary level. 56% female Urdu speakers have studied their Mother Tongue at the college and university levels. 44% female Urdu speakers use their Mother Tongue for listening to radio. 55.6% female Urdu speakers use their Mother Tongue for watching television programmes. 86.6% female Urdu speakers use their Mother Tongue for reading newspaper. 100% female Urdu speakers use their Mother Tongue for religious ceremonies. 100% female Urdu speakers use their Mother Tongue in rituals as well as in festivals. 100% female Urdu speakers use their Mother Tongue in prayers. 96.8% female Urdu speakers use their Mother Tongue for reading their religious texts. 94% female Urdu speakers use the script of their Mother Tongue for reading religious texts. 52% female Urdu speakers use their Mother Tongue for talking to their boss. 71% female Urdu speakers use their Mother Tongue for talking to their
colleagues 70% female Urdu speakers use their Mother Tongue for talking to the people working under them.

The percentage of female Urdu speakers using English while talking to their grand parents as well as parents are nil. 2.3% female Urdu speakers use English for talking to their children. None of the female Urdu speakers use English for talking to their friends. The percentage of female Urdu speakers studied English at the primary level and university level is 1.2%. None of the female Urdu speakers use English for official use, for listening to radio and for watching television programmes. 1.8% female Urdu speakers read English newspapers. The percentage of female Urdu speakers use English for religious ceremonies, festivals as well as in prayers is nil. Again non of the female Urdu speakers use English language and Roman script for reading religious texts. 1.2% female Urdu speakers use English for talking their boss. 1.2% female Urdu speakers use English for talking to their colleagues and the people working under them.

4.4.2. Code Switching by Males

According to the table 4.4, 98% male Urdu speakers of age group 55 years and above use their Mother Tongue for talking to their grand parents as well as their parents. 92% male Urdu speakers use their Mother Tongue for talking to their children. 95% male Urdu speakers use their Mother
Tongue for talking to their friends. 91% male Urdu speakers have studied their Mother Tongue at the primary level. 56% male Urdu speakers have studied their Mother Tongue at the college and university levels. 84.3% male Urdu speakers use their Mother Tongue to communicate for official use. 62% male Urdu speakers use their Mother Tongue for listening to radio. 71% male Urdu speakers use their Mother Tongue for watching television programmes. 83% male Urdu speakers use their Mother Tongue for reading newspapers. 100% male Urdu speakers use their Mother Tongue for religious ceremonies, festivals and in prayers. 96.4% male Urdu speakers use their Mother Tongue for reading religious books. 92% male Urdu speakers use the script of their Mother Tongue for reading religious books. 80% male Urdu speakers use their Mother Tongue for talking to their boss. 63% male Urdu speakers use their Mother Tongue for talking to their colleagues. 63% male Urdu speakers use their Mother Tongue for talking to the people working under them.

As the table 4.4 shows the percentage of male Urdu speakers using English for talking to their Parents and grand parents and to their children is nil. 2.3% male Urdu speakers use English for talking to their friends. The percentage of male Urdu speakers studied English at the primary level is nil. 2% male Urdu speakers have studied English at the college and university.
levels. None of the male Urdu speakers using English for listening to radio. 2.8% male Urdu speakers use English for watching television programmes. 4.6% male Urdu speakers read English newspapers. The percentage of male speakers using English for religious ceremonies and in festivals and prayers is nil. 1.6% male Urdu speakers use English for reading religious texts. 2.4% male Urdu speakers use Roman script for reading religious texts. 1.2% male Urdu speakers use English for talking to their boss, colleague the people working under them.
Table 4.4 (A):
Urdu-English code Switching by speakers of age group-III (56 years & above)

<table>
<thead>
<tr>
<th>Sex</th>
<th>Languages</th>
<th>CONTEXTS/DOMAINS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17</td>
</tr>
<tr>
<td>Female</td>
<td>Urdu</td>
<td>100 93 93 93 56 44 55.6 86.6 100 100 100 96.8 94 52 71 70</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>- 2.3 - 1.2 - - 1.8 - - - - - - 1.2 1.2 1.2</td>
</tr>
<tr>
<td>Male</td>
<td>Urdu</td>
<td>98 92 95 91 56 84.3 62 71.2 83 100 100 100 96.4 92 50 63 63</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>- - 2.3 - 2 - 2.8 4.6 - - - 1.6 - 2.4 1.2 1.2 1.2</td>
</tr>
</tbody>
</table>
Table 4.4 (B):
Urdu-English Code Switching by speakers of age group-III (56 years & above)
4.4.3. Findings

1. As table 4.4 shows that old age females and male speakers of Hyderabad not switch their words as common as students and officer personnel switch.

2. By talking to them we found that they are trying to speak to their children in certain domain and use to go through English newspaper but they are not a position to switch from their mother tongue to English.

3. Now a days electronic and print media plays an important role but the impact is minimal.
4.5. Code Switching in Hyderabad occupation group I (students)

4.5.1. Code Switching by females

As table 4.5 shows, 43.6% female Urdu speakers use their Mother Tongue for talking to their parents and grand parents. 27.3% female Urdu speakers use their Mother Tongue for talking to their children. 32.7% female Urdu speakers use their Mother Tongue for talking to their friends. 31.5% female Urdu speakers have studied their Mother Tongue at the primary level. 24.6% female Urdu speakers have studied their Mother Tongue at college and university levels. 22% female Urdu speakers use their Mother Tongue for official use. 13% female Urdu speakers use their Mother Tongue for listening to radio. 10% female Urdu speakers use their Mother Tongue for watching television programmes. 14% female Urdu speakers use their Mother Tongue for reading newspapers. 86% female Urdu speakers use their Mother Tongue for religious ceremonies. 82% female Urdu speakers use their Mother Tongue in festivals. 90% female Urdu speakers use their Mother Tongue in prayers. 93% female Urdu speakers use their Mother Tongue for reading religious texts. 91.6% female Urdu speakers use the script of their Mother Tongue for reading religious texts. 14% female Urdu speakers use their Mother Tongue for talking to their boss. 29% female Urdu
speakers use their Mother Tongue for talking to their colleagues. 20% female Urdu speakers use their Mother Tongue for talking to the people working under them.

The percentage of female Urdu speakers using English for talking to their parents and grandparents is 22%. 29.6% female Urdu speakers use English for talking to their children. 15.7% female Urdu speakers use English for talking to their friends. 33% female Urdu speakers have studied English at the primary level. 47% female Urdu speakers have studied English at the college and university levels. 11% female Urdu speakers use English for official purposes. 13.2% female Urdu speakers use English for listening to radio. 16.8% female Urdu speakers use English for watching television programmes. 63.8% female Urdu speakers read English newspapers. 4.2% female Urdu speakers use English for religious ceremonies. The percentage of female Urdu speakers using English for performing rituals, festivals, prayers, and for reading religious texts is 1.2%. The percentage of female Urdu speakers using Roman script reading religious text is 1.2%. 28.4% female Urdu speakers use English for talking to their boss. 21.6% female Urdu speakers use English for talking to their colleagues. 10% female Urdu speakers use English for talking to the people working under them.
4.5.2. Code Switching by males

A glance at table 4.5 shows that 36.2% male Urdu speakers of occupation student use their Mother Tongue for talking to their parents and their grand parents. 25% male Urdu speakers use their Mother Tongue for talking to their children. 30% male Urdu use their Mother Tongue for talking to their friends. 25% male Urdu speakers study their Mother Tongue at the primary level. 20% male Urdu speakers have studied their Mother Tongue at the college and university levels. 20.8% male Urdu speakers use their Mother Tongue for official purpose. The percentage of male Urdu speakers use their Mother Tongue for listening to radio, watching television and reading newspapers is 13%. 73% male Urdu speakers use their Mother Tongue for religious ceremonies and in festivals. 83% male Urdu speakers use their Mother Tongue in prayers and for reading religious texts. 66.6% male Urdu speakers use the script of their Mother Tongue for reading religious texts. 24.2% male Urdu speakers use their Mother Tongue for talking to their boss, their colleagues, and the people working under them.

The percentage of male Urdu speakers using English for talking to their parents and grand parents is 26.3%. 35% male Urdu speakers use English for talking to their children. 23% male Urdu speakers use English for talking to their friends. 61% male Urdu speakers have studied English at
the primary level. 66% male Urdu speakers have studied English at the
college and university levels. 24% male Urdu speakers use English for
official use. 19.2% male Urdu speakers use English for listening to radio as
well as for watching television programmes. 72% male Urdu speakers read
English newspapers. The percentage of male Urdu speakers using English
for religious ceremonies, in festivals, in prayers and for reading religious
texts is 2.2. The percentage of male Urdu speakers using Roman script for
reading religious texts is 2.4. 30% male Urdu speakers use English for
talking to their boss. 25% male Urdu speakers use English for talking to
their colleagues and to the people working under them.
Table 4.5 (A):
Urdu-English code Switching by speakers of Occupation Group – I (Students)

<table>
<thead>
<tr>
<th>Gender</th>
<th>Languages</th>
<th>CONTEXTS/DOMAINS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1  2  3  4  5  6  7  8  9  10  11  12  13  14  15  16  17</td>
</tr>
<tr>
<td>Female</td>
<td>Urdu</td>
<td>43.6  27.3  32.7  31.5  24.6  22  13  10  14  86  82  90  93  91.6  24  29  20</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>22  29.6  15.7  33  47  11  13.2  16.8  63.8  4.2  1.2  1.2  1.2  1.2  28.4  21.6  10</td>
</tr>
<tr>
<td>Male</td>
<td>Urdu</td>
<td>36.2  25  30  25  20  20.8  13  13  13  73  73  83  83  66.6  24.2  24.2  24.2</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>26.3  35  23  61  67  24  19.2  19.2  7.2  2.2  2.2  2.2  2.2  2.4  30  25  25</td>
</tr>
</tbody>
</table>
Table 4.5 (B):
Urdu-English Code Switching by speakers of Occupation Group – I (Students)
4.5.3. Findings

1. By going through table 4.5, we can say that impact of education, specially English medium and influence of electronic equipments which students are using more frequently force them to switch from their mother tongue (Urdu) to English. In other words we can say this is their need.
4.6. Code switching In Hyderabad Occupational group II (Teachers)

4.6.1. Code switching by females

According to the table 4.6 40% female Urdu speakers use their Mother Tongue for talking to their parents and grand parents. 32.4% female Urdu use their Mother Tongue for talking to their children. 35% female Urdu speakers use their Mother Tongue for talking to their friends. 26% female Urdu speakers have studied their Mother Tongue at the primary level. 32.2% female Urdu speakers have studied their Mother Tongue at the college and university levels. 20% female Urdu speakers use their Mother Tongue to communicate for official purposes. 10% female Urdu speakers use their Mother Tongue for listening to radio. 18% female Urdu speakers use their Mother Tongue for watching television programmes. 15% female Urdu speakers use their Mother Tongue for reading newspapers. 82% female speakers use their Mother Tongue for religious ceremonies. 80% female Urdu speakers use their Mother Tongue in festivals. 90% female. Urdu speakers use their Mother Tongue in prayers. 95% female, Urdu speakers use their Mother Tongue for reading their religious texts. 90% female Urdu speakers use the script of their Mother Tongue for reading their religious texts. 20% female Urdu speakers use their Mother Tongue for talking to
their boss. 25% female Urdu speakers use their Mother Tongue for talking to their colleagues and 20% female Urdu speakers use their Mother Tongue for talking to the people working under them.

The percentage of female Urdu speakers using English for talking to their parents and grandparents is 20%. 42% female Urdu speakers use English for talking to their children. 50% female Urdu speakers use English for talking to their friends. 40% female Urdu speakers have studied English at the primary level. 52% female Urdu speakers have studied English at the college and University levels. 15% female Urdu speakers use English for official use. 13% female Urdu speakers use English for listening to radio. 43% female Urdu speakers use English for watching television programmes as well as reading newspapers. 1% female Urdu speakers use English for religious ceremonies. 2% female Urdu speakers use English in festivals. 0.8% female Urdu speakers use English in prayers and for reading religious texts. 2.4% female Urdu speakers use Roman script for reading their religious texts. 30% female Urdu speakers use English for talking to their boss. 24% female Urdu speakers use English for talking to their colleagues. 15% female Urdu speakers use English for talking to the people working under them.
4.6.2. Code Switching by Males

A thorough glance at table 4.6 shows that 22% male Urdu speakers use their Mother Tongue for talking to their parents and grandparents. 21% male Urdu speakers use their Mother Tongue for talking to their children. 22% male Urdu speakers use their Mother Tongue for talking to their friends. 23% male Urdu speakers have studied their Mother Tongue at the primary level. 19% male Urdu speakers have studied their Mother Tongue at the college and university levels. 16.6% male Urdu speakers use their Mother Tongue for official purpose. 11% male Urdu speakers use their Mother Tongue for listening to radio. 13.2% male Urdu speakers use their Mother Tongue for watching television programmes. 20% male Urdu speakers use their Mother Tongue for reading newspapers. 76.4% male Urdu speakers use English for religious ceremonies. 82.3% male Urdu speakers use their Mother Tongue in festivals. 90% male Urdu speakers use their Mother Tongue in prayers. 61% male Urdu speakers use their Mother Tongue for reading religious texts. 52.4% male Urdu speakers use the script of their Mother Tongue for reading religious texts. 20% male Urdu speakers use their Mother Tongue for talking to their boss, their colleagues and the people working under them.
The percentage of male Urdu speakers using English for talking to their Parents and grand parents is 13.2%. 50% male Urdu speakers use English for talking to their children. 63% male Urdu speakers use English for talking to their friends. 46% male Urdu speakers have studied English at the primary level. 56% male Urdu speakers have studied English at the college and University levels. 22.6% male Urdu speakers use English for official purposes. 20% male Urdu speakers use English for listening to radio. 48% male Urdu speakers use English for watching T.V programmes. 55% male Urdu speakers read English Newspapers. The percentage of male Urdu speakers using English for performing religious ceremonies, festivals, prayers and for reading religious texts is 4.1%. The percentage of male Urdu speakers using Roman script for reading religious texts is also 4.7%. 42% male Urdu speakers use English for talking to their boss. 36.2% male Urdu speakers use English for talking to their colleagues and 20.2% male Urdu speakers use English for talking to the people working under them.
Table 4.6 (A):
Urdu-English code Switching by speakers of Occupation Group – II (Teachers)

| Sex   | Languages | 1 | 2  | 3  | 4  | 5  | 6  | 7  | 8  | 9  | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
|-------|-----------|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|
| Female| Urdu      | 40| 32.4| 35 | 26 | 32.2| 20 | 10 | 18 | 15 | 82 | 80 | 90 | 95 | 90 | 20 | 25 | 20 |
|       | English   | 20| 42  | 50 | 40 | 52  | 15 | 13 | 43 | 43 | 1  | 2  | 0.8| 0.8| 2.4| 30 | 24 | 15 |
| Male  | Urdu      | 22| 21  | 22 | 23 | 19  | 16.6| 11 | 13.2| 20 | 76.4| 82.3| 90 | 61 | 52.4| 20 | 20 | 20 |
|       | English   | 13.2| 50 | 63 | 46 | 56  | 22.6| 20 | 48  | 55 | 4.1 | 4.1 | 4.1 | 4.1 | 4.7 | 42 | 36.2| 20.2|
Table 4.6 (A):
Urdu-English Code Switching by speakers of Occupation Group – II (Teachers)
4.6.3. Findings

1. As table 4.6 shows that switching in all the context/domain is frequently seem, as they are having common over Urdu and English and other language.

2. The use of English is higher among male respondents in compare to female but the profession by which they belong to they switch from their mother tongue to English without any difficulty.
4.7. Code Switching In Hyderabad occupation group III (others)

4.7.1. Code Switching by females

According to the table 4.7, 62.4% female Urdu speakers use their Mother Tongue for talking to their parents and grand parents. 4% female Urdu speakers use their Mother Tongue for talking to their friends. 24% female Urdu speakers have studied their Mother Tongue at the primary level. 22% female Urdu speakers have studied their Mother Tongue at the college and university levels. 18.7% female Urdu speakers use their Mother Tongue for listening to radio. 25.2% female Urdu speakers use their Mother Tongue for watching TV programmes. 28.8% female Urdu speakers use their Mother Tongue for reading newspapers. 40% female Urdu speakers use their Mother Tongue for religious ceremonies. 87% female Urdu speakers use their Mother Tongue in festivals. 92% female Urdu speakers use their Mother Tongue in prayers. 91.6% female Urdu speakers use their Mother Tongue for reading religious texts. 57.2% female Urdu speakers use script of their Mother Tongue for reading religious texts. 23.6% female Urdu speakers use their Mother Tongue for talking to their boss. 23.6% female Urdu speakers use their Mother Tongue for talking to their colleagues.
27.1% female Urdu speakers use their Mother Tongue for talking to the people working under them.

None of the female Urdu speakers use English for talking to their grandparents as well as their parents. The percentage of female Urdu speakers using English for talking to their children and their friends is 4.8. 24% Urdu speakers have studied English at the primary level. The percentage of female speakers has studied English at college and university is 13%. None of the female Urdu speakers use English for talking for official purpose and for listening to radio. 3.6% female speakers use English for watching television programmes. 8.8% female Urdu use English for reading newspaper. None of the female Urdu speakers use English for religious ceremonies, festivals and prayers. 1.3% female Urdu speakers use English for reading religious texts. 0.8% female Urdu speakers use Roman script for reading religious texts. 4% female Urdu speakers use English for talking to their boss. 1.2% female Urdu speakers use English for talking to their colleagues. The percentage of female Urdu using English talking to the people working under them is 1.2.

4.7.2. Code Switching by Males

According to the table 4.7, 53.6% male Urdu speakers use their Mother Tongue for talking to their parents and grandparents. 28% male Urdu speakers use their Mother Tongue for talking to their friends. 30%
male Urdu speakers have studied their Mother Tongue at the primary level. 36.8% male Urdu speakers have studied their Mother Tongue at the college and university levels. 19% male Urdu speakers use their Mother Tongue for official purpose 27% male Urdu speakers use their Mother Tongue for listening to radio. 23.2% male Urdu speakers use their Mother Tongue for watching television programmes. The percentage of male Urdu speakers using their Mother Tongue for reading newspapers is 14.6. 89.2% male Urdu speakers use their Mother Tongue for religious ceremonies. 97.2% male Urdu speakers use their Mother Tongue in festivals. 98.2% male Urdu speakers use their Mother Tongue in prayers. 93.6% male Urdu speakers use their Mother Tongue for reading religious texts. 91% use the script of their Mother Tongue for reading religious texts. 17.6% male Urdu speakers use their Mother Tongue for talking to their boss. 25% male Urdu speakers use their Mother Tongue for talking to their colleagues and 23% male Urdu speakers use their Mother Tongue for talking to the people working under them.

A cursory glance at table 4.7 shows that 2.4% male Urdu speakers use English for talking to their parents and grand parents. 7.3% male Urdu speakers use English for talking to their children. The percentage of male Urdu speakers using English for talking to their friends is 9%. 22% male
Urdu speakers have studied English at the primary level. 22% male Urdu speakers have studied English at the college and university levels. 4% male Urdu speakers use English for official purpose. 6.8% male Urdu speakers use English for listening to radio. 8% male Urdu speakers use English for watching television programmes. 26% male Urdu speakers read English newspapers. The percentage of male Urdu speakers using English for performing religious ceremonies is nil. None of the male Urdu speakers use English in festivals and in prayers. 1.4% male Urdu speakers use roman script for reading religious texts. 6% male Urdu speakers use English talking to their boss. 5.3% male Urdu speakers use English for talking to their colleagues and 4% male Urdu speakers use English for talking to the people working under them.
Table 4.7 (A): Urdu-English code Switching by speakers of Occupation Group – III (Others)

<table>
<thead>
<tr>
<th>Sex</th>
<th>Languages</th>
<th>CONTEXTS/DOMAINS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1    2   3    4    5    6    7    8    9    10   11   12   13   14   15   16   17</td>
</tr>
<tr>
<td>Female</td>
<td>Urdu</td>
<td>62.4 22  24  22  18  13.7  25.2  28.8  40  87  92  91.6  91.6  57.2  23.6  27.1  20</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>-    4.8  4.8  24  -    -    3.6  8.8  -    -    -    1.3  0.8  0.8  4    1.2  1.2</td>
</tr>
<tr>
<td>Male</td>
<td>Urdu</td>
<td>53.6 28  23.2 30  36.8  19  27  23.2  14.6  89.2  97.2  98.2  93.6  91  17.6  25  23</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>2.4  7.3  9   22  26  4    6.8  8   26  -    -    -    1.4  1.4  6    5.3  4</td>
</tr>
</tbody>
</table>
Table 4.7 (B):
Urdu-English Code Switching by speakers of Occupation Group – III (Others)
4.7.3. Findings

1. As table 4.7 shows male respondents of this occupation using their mother tongue (Urdu) exclusively in all considered domains and they also switch from their mother tongue to English in certain domains where they switch from one language to another.

2. Maximum use of English is found talking to their children, friends, office use and bosses.

3. The percentage of both the respondents using mother tongue at home domain is extremely high.
4.8. Code switching in Hyderabad Education group I (Illiterates)

4.8.1. Language use by Females and Males

According to the table 4.8, we found that none of the areas where respondents (female and male speakers) of education group I (Illiterate) were in a position to use either their mother tongue or English in making sentences. They only use their regional language (Telgu + Urdu). There was no such kind of data were available either by female or male where they express their choice in connection with questionnaire which was given to them.

4.8.2. Findings

1. It can be understood from the response to the questions that none of the illiterate even know their mother tongue, they use their local language and Urdu mix in all above situation.

2. The percentage of illiteracy is high among both the respondents.

3. Male respondents use broken English which we can say an impact of society where they are living or working.
Table 4.8:
Urdu-English code Switching by speakers of Education Group – I (Illiterate)

<table>
<thead>
<tr>
<th>Sex</th>
<th>Languages</th>
<th>CONTEXTS/DOMAINS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17</td>
</tr>
<tr>
<td>Female</td>
<td>Urdu</td>
<td>- - - - - - - - - - - - - - - - -</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>- - - - - - - - - - - - - - - - -</td>
</tr>
<tr>
<td>Male</td>
<td>Urdu</td>
<td>- - - - - - - - - - - - - - - - -</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>- - - - - - - - - - - - - - - - -</td>
</tr>
</tbody>
</table>
4.9. Code switching in Hyderabad Education group II
(Undergraduates)

4.9.1. Code switching by females

A thorough examination of table 4.9 reveals that 49% female Urdu speakers use their Mother Tongue for talking to their parents and grandparents. 32% female Urdu speakers use their Mother Tongue for talking to their children. 42% female Urdu speakers use their Mother Tongue for talking to their friends. 30.1% female Urdu speakers have studied their Mother Tongue at the primary level. 26.6% female Urdu speakers have studied their Mother Tongue at the college and university levels. 22.6% female Urdu speakers use Mother Tongue for official purpose. 16.1% female Urdu speakers use their Mother Tongue for listening to radio. 18.3% female Urdu speakers use their Mother Tongue for watching television programmes. 11.2% female Urdu speakers use their Mother Tongue for reading newspapers. 91.6% female Urdu speakers use their Mother Tongue for religious ceremonies. 96% female Urdu speakers use their Mother Tongue in festivals. 98.2% female Urdu speakers use their Mother Tongue in prayer. 87% female Urdu speakers use their Mother tongue for reading religious texts. 84% female Urdu speakers use the script of Mother Tongue for reading religious texts. 22% female Urdu speakers use their Mother
Tongue for talking to their boss. 24.6% female Urdu speakers use their Mother Tongue for talking to their colleague. 18% female Urdu speakers use their Mother Tongue for talking to the people working under them.

The percentage of female Urdu speakers using English for talking to their parents and grand parents, and their children is nil. 2.4% female Urdu speakers use English for talking to their friends. The percentage of female Urdu speakers studied English at primary is 8.2%. 5.9% female Urdu speakers have studied English at the college and university levels. 4% female Urdu speakers use English for talking for official purpose. 3.6% female Urdu speakers use English for listening to radio. 8.1% female Urdu speakers use English for watching television programmes. 6% female Urdu speakers read English newspapers. None of the female Urdu speakers use English for religious Ceremonies, in festivals, prayers religious texts and Roman script for reading religious texts. 0.8% female Urdu speakers use English for talking to their boss. 1.6% female Urdu speakers use English for talking to their colleagues. 0.8% female Urdu speakers use English for talking to the people working under them.

4.9.2. Code Switching by Male

31.2% male Urdu speakers use their Mother Tongue for talking to their parents and grand parents. 26.7% male Urdu speakers use their Mother
Tongue for talking to their children. 31.6% male Urdu speakers use their Mother Tongue for talking to their friends. 33% male Urdu speakers have studied their Mother Tongue at the primary level. 24% male Urdu speakers have studied their Mother Tongue at the college and university levels. 13.2% male Urdu speakers use their Mother Tongue to communicate for official Purpose. 11.2% male Urdu Speakers listening to radio and watching television programmes. 10.4% male Urdu speakers use their Mother Tongue for reading newspapers. 92% male Urdu speakers use their Mother Tongue for religious ceremonies and in festivals. 91.2% male Urdu speakers use their Mother Tongue in festivals and prayers. 72.8% male Urdu speakers use their Mother Tongue for reading religious texts. 62.4% male Urdu speakers use the script of their Mother Tongue for reading religious texts. 11.6% male Urdu speakers use their Mother Tongue for talking to their boss. 14% male Urdu speakers use their Mother Tongue for talking to their colleagues. 17% male Urdu speakers use their Mother Tongue for talking to the person working under them.

The percentage of male Urdu speakers using English talking to their parents and grand parents and their children is nil. 1.6% male Urdu speakers use English for talking to their friends. 44% male Urdu speakers have studied English at the primary level. 48% male Urdu speakers have studied
English at the college and university levels. 17% male Urdu speakers use
English to communicate for official purpose. 11% male Urdu speakers use
English for listening to radio. 15% male Urdu speakers use English for
watching T.V. programmes. 19% male Urdu speakers read English
newspapers. The percentage of male Urdu speakers using English for
religious ceremonies in festival, in prayers is nil. 0.8% male Urdu speakers
use English for reading texts. The percentage of male Urdu speakers using
Roman for reading religious texts is nil. 15% male Urdu speakers use
English for talking to their boss. 18% male Urdu speakers use English for
talking to their colleagues. 18% male Urdu speakers use English for talking
to the people working under them.
Table 4.9 (A):
Urdu-English code Switching by speakers of Education Group – II (under graduates)

<table>
<thead>
<tr>
<th>Sex</th>
<th>Languages</th>
<th>CONTEXTS/DOMAINS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1    2    3    4   5    6    7    8    9    10   11   12   13   14   15   16   17</td>
</tr>
<tr>
<td></td>
<td>Urdu</td>
<td>49    32   42   30.1  26.6  22.6  16.1  18.3  11.2  91.6  96   98.2  87   84   22   24.6  18</td>
</tr>
<tr>
<td>Female</td>
<td>English</td>
<td>-     -    2.4   8.2   5.9   4    3.6   8.1   6    -    -    -    -    -    0.8  1.6  0.8</td>
</tr>
<tr>
<td>Male</td>
<td>Urdu</td>
<td>31.2  26.7 31.6  33    24   13.2  11.2  10.4  10.4  92   92   91.2  92.2  72.8  11.6  14   17</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>-     -    1.6   44    48   17    11    15    19   -    -    -    0.8  0.8  15   18   18</td>
</tr>
</tbody>
</table>
Table 4.9 (B):
Urdu-English Code Switching by speakers of Education Group – II (under graduates)
4.9.3. Findings

1. As table 4.9 shows there is a full-fledged use of their mother tongue (Urdu) in all the situation.

2. There is the negligible percentage of female and male using English with family members and chances of code switching is not as big as we have seen in Delhi.
4.10. Code switching in Hyderabad Education group III (Graduates and Postgraduates).


41% female Urdu speakers use their Mother Tongue for talking to their grandparents. 36% female Urdu speakers use their Mother Tongue for talking to their children. 28% female Urdu speakers use their Mother Tongue for talking to their friends. 29.6% female Urdu speakers have studied their Mother Tongue at the primary level. 24% female Urdu speakers have studied their Mother Tongue at the college and university levels. 21% female Urdu speakers use their Mother Tongue to communicate for official use. 11.6% female Urdu speakers use their Mother Tongue for listening to radio. 20.2% female Urdu speakers use their Mother Tongue for watching television programmes. 19% female Urdu speakers use their Mother Tongue for reading newspapers. 83% female Urdu speakers use their Mother Tongue for religious ceremonies. 91% female Urdu speakers use their Mother Tongue in festivals. 99% female Urdu speakers use their Mother Tongue in prayers. 75.2% female Urdu speakers use their Mother Tongue for reading religious texts. 65.6% female Urdu speakers use the script of their Mother Tongue for reading religious texts. 8.2% female Urdu speakers use their Mother Tongue for talking to their boss. 10.6% female Urdu speakers use
their Mother Tongue for talking to their colleagues. 8.8% female Urdu speakers use their Mother Tongue for talking to the people working under them.

The percentage of female Urdu speakers using English for talking to their grandparents is nil. 55% female Urdu speakers use English for talking to their children. 43% female Urdu speakers use English for talking to their friends. 32% female Urdu speakers have studied English at the primary level and at the college and university levels. 8% female Urdu speakers use English for talking for official use. 10% female Urdu speakers use English for listening to radio. 18% female Urdu speakers use English for watching TV programmes. 23% female Urdu speakers read English newspapers. 0.8% female Urdu speakers use English for religious ceremonies. 2.4% female Urdu speakers use English in festivals. 0.8% female Urdu speakers use English in prayers. 1.6% female Urdu speakers use English for reading religious texts. The percentage of female Urdu speakers use Roman for reading religious texts is nil. 10% female Urdu speakers use English for talking to their boss. 10% female Urdu speakers use English for talking to their colleagues. 8% female Urdu speakers use English for talking to the people working under them.
4.10.2. Code Switching by Males.

36% male Urdu speakers use their Mother Tongue for talking to their parents and grandparents. 30% female Urdu speakers use their Mother Tongue for talking to their children. 25% male Urdu speakers use their Mother Tongue for talking to their friends. 32% male Urdu speakers have studied their Mother Tongue at the primary level. 33.2% male Urdu speakers have studied their Mother Tongue at the college and university levels. 11% male Urdu speakers use their Mother Tongue to communicate for official use. 14% male Urdu speakers use their Mother Tongue for listening to radio and for watching television programmes. 18% male Urdu speakers use their Mother Tongue for reading newspapers. 82.4% male Urdu speakers use their Mother Tongue for religious ceremonies. 78.8% male Urdu speakers use their Mother Tongue in festivals. 92.4% male Urdu speakers use their Mother Tongue in prayers. 83.6% male Urdu speakers use their Mother Tongue for reading religious texts. 76.4% male Urdu speakers use the script of their Mother Tongue for reading religious texts. 14% male Urdu speakers use their Mother Tongue for talking to their boss. 16% male Urdu speakers use their Mother Tongue for talking to their colleagues. 17.6% male Urdu speakers use their Mother Tongue for talking to the people working under them.
The percentage of male Urdu speakers using English for talking to their grandparents as well as parents is nil. 62% make Urdu speakers use English for talking to their children. 40% male Urdu speakers talking to their friends. The percentage of Urdu speakers using English at the primary level is 32. 37% male Urdu speakers use English at the college and university levels. 14% male Urdu speakers use English to communicate for official use. 13% male Urdu speakers use English for listening to radio. 21% male Urdu speakers use English for watching television programmes. 28% male Urdu speakers read English newspapers. 3% male Urdu speakers use English for religious ceremonies. The percentage of male Urdu speakers using English in festivals and prayers is 5.2. 0.8% male Urdu speakers use English for reading religious texts. The percentage of male Urdu speakers using Roman script for reading religious texts is nil. 10.2% male Urdu speakers use English for talking to their boss. 10.4% male Urdu speakers use English for talking to their colleagues. 10% male Urdu speakers use English for talking to the people working under them.
Table 4.10 (A):
Urdu-English code Switching by speakers of Education Group - III (Graduate and post graduate)

<table>
<thead>
<tr>
<th>Sex</th>
<th>Languages</th>
<th>CONTEXTS/DOMAINS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1    2    3    4    5    6    7    8    9    10   11   12   13   14   15   16   17</td>
</tr>
<tr>
<td>Female</td>
<td>Urdu</td>
<td>41   36   28   29.6  24   21   11.6  20.2  19   83   91   99   75.2 65.6  8.2  10.6  8.8</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>-    55   43   32    32   8    10   18   23   0.8  2.4  0.8  1.6  -   10   10   8</td>
</tr>
<tr>
<td>Male</td>
<td>Urdu</td>
<td>36   30   25   32    33.2  11   14   14   18   82.4 78.8 92.4 92.4 76.4 14   16   17.6</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>-    62   40   32    37   14   13   21   28   3    5.2  5.2  0.8  -   10.2 10.4  10</td>
</tr>
</tbody>
</table>
Table 4.10 (B):
Urdu-English Code Switching by speakers of Education Group - III (Graduate and post graduate)
4.10.3. Findings.

1. By going through table 4.10 we find that there is a maximum use of English with their mother tongue. As respondent are familiar about both the language in all three forms i.e.: reading, writing, speaking and its very common to understand that they may switch from their mother tongue to English as frequently as others cannot.

2. Female respondents use English more frequently and switching in all the domains.
Chapter V
Code Switching in Lucknow
CHAPTER 5
CODE SWITCHING IN LUCKNOW

5. Introduction

The information regarding code switching has been obtained through the questionnaires circulated among the respondents. The data has also been collected through face-to-face interaction, group discussions, and meetings. The written communication depends on form, content and domains.

In this chapter, we will focus our attention to the code switching by the Urdu speakers in different domains. In Lucknow, Urdu language has been used as a mother tongue and now influence of surrounding language is clearly shown. To analyze code switching in different domains a table has been prepared for analysis. It has two rows:

\[ U = \text{Urdu} \]
\[ E = \text{English} \]

The code switching comprising in both males and females belongs to three different age groups, viz. age group I (15 to 30 yrs), age group II (31 to 55 years) and age group III (56 years and above), three different occupational groups viz. (A) students, (B) teachers, and (C) others (including – Businessman, A class officer, House wives, Retired persons etc.), three different education classes viz. (A) illiterate, (B)
Undergraduates, (C) Graduates and post graduates. The domains with respect to which the language use has been analyzed as under.

1. Talking to their parents & grand parents. (Context 1)
2. Talking to their children. (Context 2)
3. Talking to their friends. (Context 3)
4. They have studied their mother tongue (Urdu) at the primary level. (Context 4)
5. Language they have studied at the college and the university level. (Context 5)
6. Language used for official work. (Context 6)
7. Language used for listening to radio. (Context 7)
8. Language use for watching T.V. (Context 8)
9. Language use for reading newspaper. (Context 9)
10. Language used for religious ceremonies. (Context 10)
11. Language used in festivals. (Context 11)
12. Languages used in prayers. (context 12)
13. Language used for reading religious texts. (Context 13)
14. The script used for reading religious text. (Context 14)
15. Language used for talking to higher authorities in the workplace. (Context 15)
16. Language used for talking to colleagues. (Context 16)
17. Language used for talking to acquaintances. (Context 17)
5.1. Code switching in Lucknow in seventeen different contexts and situations.

5.1.1. Code Switching by females

As table 5.1 shows that 83% of female speakers use their mother tongue (Urdu) while talking to their parents and grandparents. 72% female use their mother tongue for talking to their children. 81% female use their mother tongue for talking to their friends. 86% females have studied their mother tongues at the primary level. 38% female have studied their mother tongue at the college and university level. 61.6% female use their mother tongue to communicate for official work. 68.3% female use their mother tongue for listening to radio. 63% female use their mother tongue for watching television. 78% female use their mother tongue for reading newspapers. 96% female use mother tongue for religious ceremonies. 90% of female speakers use mother tongue in festivals. 100% of female speakers use mother tongue in prayers. 98% female speakers use the scripts of their mother tongues specially in case of religious materials. 24.8% of female use their mother tongue while talking to their boss at work place. 22% of female use their mother tongue while talking to their colleagues at work place. 20% of female use their mother tongue while talking to the people working under them at work place.
The percentage of female speakers using English for talking to their parents and grand parents is nil. 4.6% female speakers use English for talking to their children. 5% female speakers use English for talking to their friends. The percentage of female speakers who studied English at primary level is 11.2%. 7.6 % of female speaker have studied English at the college and university levels. 3.2% of female speakers use English for official work. 1.3% of female speakers use English for listening to radio and watching television programmes. 4.2% female speakers read English newspapers. None of the female speakers use English for religious ceremonies, festivals and prayers. 1.2% of female speakers use English to read religious books. 1.2% of female speakers use the roman script to read religious books. 6.4% of female speakers use English for talking to their boss at work place. 5% female speakers use English for talking to their colleagues. 3% female speakers use English for talking to the person working under them.

5.1.2. Code switching by males

Table 5.1 shows that 77% of male speakers use their mother tongue while talking to their parents and grand parents. 65% of male speakers use their mother tongue for talking to their children. 75% of male speakers use their mother tongue for talking to their friends. 72% of male speakers have studied their mother tongue at the primary level. 41% of male speakers have studied their mother tongue at the college and
university level. 53.2% of male Urdu speakers use their mother tongue for official work. 40% of male speakers use their mother tongue for listening radio. 52% male speakers use their mother tongue to watch television programmes as well as reading newspapers. 91% of male speakers use their mother tongue in religious ceremonies. 97% of male speakers use their mother tongue in festivals. 100% of male speakers use their mother tongue to pray. 72% of male speakers use their mother tongue to read religious texts. 20% of male speakers use their mother tongue for talking to their boss at work place. 35% of male speakers use their mother tongue for talking to their colleagues. 24.2% of male speakers use their mother tongue to talk to the persons working under them.

The percentage of male Urdu speakers using English works for talking to their parents and grand parents are 1.2%. 22.4% of male Urdu speakers use English for talking to their children. 22.5% of male Urdu speakers use English for talking to their friends. 10.4% male Urdu speakers have studied English at the Primary level. 16.3% of male Urdu speakers have studied English at the college and University levels. 27.6% of male Urdu speakers use English for their official use. 19.5% of male Urdu speakers use English for listening to radio. 11% of male Urdu speakers use English to watch T.V. programmes 36.2% of male Urdu speakers use English to read a newspaper. 2.5% of male Urdu speakers
use English for religious ceremonies. 1.2% of male Urdu speakers use English in festivals. The percentage of male Urdu speakers using English in Prayers is 2.1%. 3.3% male Urdu speakers use English for reading religious text. 23.3% male Urdu speakers use English for reading religious text. 24.2% male Urdu speakers use roman script for reading religious text 15.6% male Urdu speakers use English to communicate with their boss at work place 18% male Urdu speakers use English while talking to their colleagues at work place. 24.2% male Urdu speakers use English while talking to their people working under them.
Table 5.1 (A):
Urdu-English code Switching by Urdu speakers of Lucknow in 17 different contexts.

<table>
<thead>
<tr>
<th>Sex</th>
<th>Languages</th>
<th>CONTEXTS/DOMAINS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17</td>
</tr>
<tr>
<td>Female</td>
<td>Urdu</td>
<td>83 72 81 86 38 61.6 68.3 63 78 96 90 100 98 79 24 22 20</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>- 4.6 5 11.2 7.6 3.2 1.3 1.3 4.2 - - - 1.2 1.2 1.4 5 3</td>
</tr>
<tr>
<td>Male</td>
<td>Urdu</td>
<td>77 65 75 72 41 53.2 40 52 52 91 97 100 93 72 20 35 24.2</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>- 10 15 12 14 10 - - 16 - - 2 2 - 16 13 8</td>
</tr>
</tbody>
</table>
Table 5.1 (B): Urdu-English code Switching by Urdu speakers of Lucknow in 17 different contexts.
5.1.3. Findings

1. The percentage of mother tongue (Urdu) is highest for religious purposes and talking to their friends.

2. Both male and female Urdu speakers are more comfortable in using their mother tongue in Lucknow where we found a certain group of students makes switching more frequently.

3. The preference of English is highest among male than female specially as a medium of instruction at the collage and university level.
5.2. Code Switching in Lucknow between age group I (15 to 30 years)

By taking age as a sociolinguistic variable for code switching, we have taken three groups. The percentage of age group I (15 to 30 years) is as follows.

5.2.1. Code switching by females

As table 5.2 shows that 73% of female speakers of group I use their mother tongue (Urdu) while talking to their parents and grand parents. 61% female use their mother tongue for talking to their children. 60% female use their mother tongue for talking to their friends. 68.3% females have studied their mother tongues at the primary level. 53.2% female have studied their mother tongue at the college and university level. 40% female use their mother tongue to communicate for official work groups. 23.7% female use their mother tongue for listening to radio. 32% female use their mother tongue for watching television. 40% female use their mother tongue for reading news papers. 91% female use mother tongue for religious ceremonies. 97% of female speakers use mother tongue in festivals. 98% of female speakers use mother tongue in prayers. 93% female speakers use the scripts of their mother tongues specially in case of religious materials. 30% of female use their mother tongue while talking to their boss at work place. 42% of female use their mother tongue while talking to their colleagues at
work place. 20% of female use their mother tongue while talking to the people working under them at work place.

The percentage of female Urdu speakers using English for talking to their parents and grand parents is 6.2. 17% female speakers use English for talking to their children. 21% female speakers use English for talking to their friends. The percentage of female speakers who studied English at primary level is 10%. 13 % 0of female speaker have studied English at the college and university levels. 14% of female speakers use English for official work. 5% of female speakers use English for listening to radio and watching television programmes. 13% female speakers read English newspaper.

5.2.2. Code switching by males

67% of male speakers of group I use their mother tongue (Urdu) while talking to their parents and grand parents. 53% male use their mother tongue for talking to their children. 55% male use their mother tongue for talking to their friends. 61% males have studied their mother tongues at the primary level. 47% male have studied their mother tongue at the college and university level. 33% male use their mother tongue to communicate for official work groups. 15.2% male use their mother tongue for listening to radio. 30% male use their mother tongue for watching television. 32% male use their mother tongue for reading newspapers. 90% male use mother
tongue for religious ceremonies. 95% of male speakers use mother tongue in festivals. 98% of male speakers use mother tongue in prayers. 90% male speakers use the scripts of their mother tongues specially in case of religious materials. 22% of male use their mother tongue while talking to their boss at work place. 32% of male use their mother tongue while talking to their colleagues at work place. 14% of male use their mother tongue while talking to the people working under them at work place.

The percentage of male Urdu speakers of age group I using English for talking to their parents and grand parents is 18%. 22.4% male Urdu speakers of age group I use English for talking to their children. 28% of male Urdu speakers of age group I use English for talking to their friends. 30% male speakers of age group I have studied English at the primary level. The percentage of male Urdu speakers of age group I has studied English at the college and university levels is 36%. 28% male Urdu speakers of age group I use English to communicate for official use. 19.6% male Urdu speakers of age group I use English for listening to radio. 27.6% male Urdu speakers of age group I use English for watching T.V programmes. 53% male Urdu speakers of age group I read English newspapers. The percentage of male Urdu speakers of age group I using English for religious ceremonies is nil. 0.8% male Urdu speakers of age group I use English in festivals. The
percentage of male Urdu speakers of age group I using English for reading religious texts is nil. The percentage of male Urdu speakers of age group I using roman script for reading religious texts is also nil. 30% male Urdu speakers of age group I use English for talking to their boss. 34% male Urdu speakers of age group I use English for talking to their colleagues. 20% male Urdu speakers of age group I use English for talking to the people working under them.
Table 5.2 (A):
Urdu-English code Switching by speakers of Age Group-I (15 to 30 years)

<table>
<thead>
<tr>
<th>Sex</th>
<th>Languages</th>
<th>CONTEXTS/DOMAINS</th>
</tr>
</thead>
<tbody>
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<td></td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Female</td>
<td>Urdu</td>
<td>73</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>6.2</td>
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<tr>
<td>Male</td>
<td>Urdu</td>
<td>67</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>18</td>
</tr>
</tbody>
</table>
Table 5.2 (B):
Urdu-English code Switching by speakers of Age Group-I (15 to 30 years)
5.2.3. Findings

1. The preference for mother tongue among male speakers is higher than the female minority speakers.

2. The influence of modern education and market related needs are also in Lucknow.

3. The table 5.2 clearly indicated that high inspiration of jobs also make respondents to switch from their mother tongue to English. This kind of phenomenon we also find in Delhi and Hyderabad.
5.3. Code switching in Lucknow between Age Group II (31 to 55 years)

5.3.1. Code switching by females

As table 5.3 shows that 88% of female Urdu speakers of group II use their mother tongue (Urdu) while talking to their parents and grand parents. 56% female use their mother tongue for talking to their children. 61% female Urdu speaker use their mother tongue for talking to their friends. 40% females have studied their mother tongues at the primary level. 44% female have studied their mother tongue at the college and university level. 30% female use their mother tongue to communicate for official work groups. 24% female use their mother tongue for listening to radio. 28% female use their mother tongue for watching television. 32% female use their mother tongue for reading news papers. 96.8% female use mother tongue for religious ceremonies. 100% of female speakers use mother tongue in festivals and in prayers. 94.4% female speakers use the scripts of their mother tongues specially in case of religious texts. 30% of female use their mother tongue while talking to their boss at work place. 42% of female use their mother tongue while talking to their colleagues at work place. 22% of female use their mother tongue while talking to the people working under them at work place.
The percentage of female Urdu speakers of age group II using English for talking to their parents and grand parents is nil. 5.6% female speakers use English for talking to their children. 8% female speakers use English for talking to their friends. The percentage of female speakers who studied English at primary level is 5%. 8% of female speaker have studied English at the college and university levels. 5% of female speakers use English for official work. 1.2% of female speakers use English for listening to radio and watching television programmes. 5.2% female Urdu speakers of age group II read English newspapers. None of the female Urdu speakers of age group II use English for religious ceremonies, festivals, prayers and for reading religious texts. 0.8% of female Urdu speakers of age group II use the roman script for reading religious texts. 5.2% female Urdu speakers of age group II use English for talking to their boss. 6% female Urdu speakers of age group II use English for talking to their colleagues. None of the female Urdu speakers of age group II use English for talking to the people working under them.

5.3.2. Code switching by males

A cursory look at the table 5.3 reveals that 72% of male speakers of group II use their mother tongue (Urdu) while talking to their parents and grand parents. 51% male use their mother tongue for talking to their children
and their friends. 6.7% males have studied their mother tongues at the primary level. 46% male have studied their mother tongue at the college and university level. 32% male Urdu speakers use their mother tongue to communicate for official work groups. 22% male use their mother tongue for listening to radio. 20% male use their mother tongue for watching television. 35% male use their mother tongue for reading news papers. 95% male use mother tongue for religious ceremonies. 100% of male speakers use mother tongue in festivals and in prayers. 92% male speakers use the scripts of their mother tongues specially in case of religious materials. 28% of male use their mother tongue while talking to their boss at work place. 37% of male use their mother tongue while talking to their colleagues at work place. 12% of male use their mother tongue while talking to the people working under them at work place.

In table 5.3 the percentage of male Urdu speakers of age group II using English for talking to their parents and grand parents is nil. 7% male Urdu speakers of age group II use English for talking to their children. 10% of male Urdu speakers of age group II use English for talking to their friends. 10% male speakers of age group 2 have studied English at the primary level. The percentage of male Urdu speakers of group II has studied English at the college and university levels is 12%. 10% male Urdu speakers
of age group II use English to communicate for official use. 2% male Urdu speakers of age group II use English for listening to radio, and for watching T.V programmes. 8% male Urdu speakers of age group II read English newspapers. None of the male Urdu speakers of age group II using English for religious ceremonies, festivals, prayers and for reading religious texts. The percentage of male Urdu speakers of age group II using roman script for reading religious texts is also nil. 8.2% male Urdu speakers of age group II use English for talking to their boss. 12% male Urdu speakers of age group II use English for talking to their colleagues. 3% male Urdu speakers of age group II use English for talking to the people working under them.
Table 5.3 (A):
Urdu-English code Switching by speakers of Age Group-II (31 to 55 years)

<table>
<thead>
<tr>
<th>Sex</th>
<th>Languages</th>
<th>CONTEXTS/DOMAINS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urdu</td>
<td>88 56 61 40 44 30 24 28 32 96.8 100 100 94.4 90 30 42 22</td>
<td></td>
</tr>
<tr>
<td>English</td>
<td>5.6 8 5 8 5 1.2 1.2 5.2 - - - - 0.8 5.2 6 -</td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urdu</td>
<td>72 51 51 67 46 32 22 20 35 95 100 100 92 90 28 87 12</td>
<td></td>
</tr>
<tr>
<td>English</td>
<td>7 10 10 12 10 2 2 8 - - - - 8.2 12 3</td>
<td></td>
</tr>
</tbody>
</table>
Table 5.3 (B):
Urdu-English code Switching by speakers of Age Group-II (31 to 55 years)
5.3.3. Findings

1. By going through able No. 5.3, in most of the cases mother tongue (Urdu) is highly influences by respondents and in religious part they are 100% in using their mother tongue.

2. There is a vast difference of using there mother tongue (Urdu) and English. It shows that respondents are more concentrating to there mother tongue they are also not switching as frequently as age group-I switching.
5.4. Code switching in Lucknow Age Group III (55 years and above).

5.4.1. Code switching by females

A cursory glance at table 5.4 shows that 99% female Urdu speakers of age group III use their Mother Tongue for talking to their parents and grandparents. 90% female Urdu speakers use their Mother Tongue for talking to their children and for talking to their friends. 84% female Urdu speakers have studied their Mother Tongue at the primary level. 66% female Urdu speakers have studied their Mother Tongue at the college and university levels. 53% female Urdu speakers use their Mother Tongue for listening to radio. 70% female Urdu speakers use their Mother Tongue for watching television programmes. 71.6% female Urdu speakers use their Mother Tongue for reading newspaper. 100% female Urdu speakers use their Mother Tongue for religious ceremonies, rituals, festivals, and prayers. 96% female Urdu speakers use their Mother Tongue for reading their religious texts. 96% female Urdu speakers use the script of their Mother Tongue for reading religious texts. 27.6% female Urdu speakers use their Mother Tongue for talking to their boss. 42% female Urdu speakers use their Mother Tongue for talking to their colleagues. 40% female Urdu speakers use their Mother Tongue for talking to the people working under them.
The percentage of female Urdu speakers using English while talking to their grand parents as well as parents are nil. 2% female Urdu speakers use English for talking to their children. 3.2% female Urdu speakers use English for talking to their friends. The percentage of female Urdu speakers studied English at the primary level and university level is 14.2%. 3.2% female Urdu speakers use English for official use. None of the female Urdu speakers use English for listening to radio, watching television programmes. 2.3% female Urdu speakers read English newspapers. None of the female Urdu speakers only use English for religious ceremonies and in prayers. 0.7% female Urdu speakers use English language and Roman script for reading religious texts. 2.1% female Urdu speakers use English for talking their boss. 1.6% female Urdu speakers use English for talking to their colleagues and the people working under them.

5.4.2. Code Switching by Males

According to the table 5.4, 92% male Urdu speakers of age group 55 and above use their Mother Tongue for talking to their parents and grand parents. 82% male Urdu speakers use their Mother Tongue for talking to their children. 90% male Urdu speakers use their Mother Tongue for talking to their friends. 80% male Urdu speakers have studied their Mother Tongue at the primary level. 71% male Urdu speakers have studied their Mother
Tongue at the college and university levels. 45% male Urdu speakers use their Mother Tongue to communicate for official use. 65% male Urdu speakers use their Mother Tongue for listening to radio. 60% male Urdu speakers use their Mother Tongue for watching television programmes. 92% male Urdu speakers use their Mother Tongue for reading newspapers. 100% male Urdu speakers use their Mother Tongue for religious ceremonies, festivals, and in prayers. 92% male Urdu speakers use their Mother Tongue for reading religious books. 95% male Urdu speakers use the script of their Mother Tongue for reading religious books. 30% male Urdu speakers use their Mother Tongue for talking to their boss. 39% male Urdu speakers use their Mother Tongue for talking to their colleagues. 41.6% male Urdu speakers use their Mother Tongue for talking to the people working under them.

As the table 5.4 shows the percentage of male Urdu speakers using English for talking to their Parents and grand parents is nil. 5% of male Urdu speakers use English for talking to their children. 4% male Urdu speakers use English for talking to their friends. The percentage of male Urdu speakers studied English at the primary level is 18%. 16.8% male Urdu speakers have studied English at the college and university levels. 6.8% male Urdu speakers using English for listening to radio. 3.2% male Urdu
speakers use English for watching television programmes. 5.6% male Urdu speakers read English newspapers. The percentage of male speakers using English for religious ceremonies and in festivals and prayers and reading religious texts is nil. 2.4% male Urdu speakers use Roman script for reading religious texts. 5.1% male Urdu speakers use English for talking to their boss. 8% male Urdu speakers use English for talking to their colleague. 3.2% male Urdu Speakers use English for talking to the people working under them.
speakers use English for watching television programmes. 5.6% male Urdu speakers read English newspapers. The percentage of male speakers using English for religious ceremonies and in festivals and prayers and reading religious texts is nil. 2.4% male Urdu speakers use Roman script for reading religious texts. 5.1% male Urdu speakers use English for talking to their boss. 8% male Urdu speakers use English for talking to their colleague. 3.2% male Urdu Speakers use English for talking to the people working under them.
Table 5.4 (A):
Urdu-English code Switching by speakers of Age Group-III (56 years & above)

<table>
<thead>
<tr>
<th>Sex</th>
<th>Languages</th>
<th>CONTEXTS/DOMAINS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1    2    3    4    5    6    7    8    9    10   11   12   13   14   15   16   17</td>
</tr>
<tr>
<td>Female</td>
<td>Urdu</td>
<td>99   90   90   84   66   53   70  71.6  100  100  100  96  96  27.6  42   40</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>-2   3.2  14.2 14.2  3.6  -  -  2.3  -  -  -  0.7  0.7  2.1  1.6  1.6</td>
</tr>
<tr>
<td>Male</td>
<td>Urdu</td>
<td>92   82   90   80   71   45   65   60  92  100  100  100  92  95  30   39   40</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>-5   4    18  16.8  6.8  3.2  5.6  -  -  -  -  2.4  2.4  5.1  8    3.2</td>
</tr>
</tbody>
</table>
Table 5.4 (B):
Urdu-English code Switching by speakers of Age Group-III (56 years & above)
5.4.3. Findings

1. The preference of mother tongue (Urdu) among female is higher than males here.

2. The preference of Urdu has been given 100% in almost all religious prospective among females and males.

3. Though preference of English is low among both female and male speakers but females are more advance in using English in almost all the domains.
5.5. Code Switching in Lucknow Occupation Group I (students)

5.5.1. Code Switching by females

As table 5.5 shows, 40% female Urdu speakers use their Mother Tongue for talking to their parents and grandparents. 32% female Urdu speakers use their Mother Tongue for talking to their children. 43% female Urdu speakers use their Mother Tongue for talking to their friends. 73.6% female Urdu speakers have studied their Mother Tongue at the primary level. 60% female Urdu speakers have studied their Mother Tongue at college and university levels. 36% female Urdu speakers use their Mother Tongue for official use. 18% female Urdu speakers use their Mother Tongue for listening to radio. 24% female Urdu speakers use their Mother Tongue for watching television programmes. 13% female Urdu speakers use their Mother Tongue for reading newspapers. 93% female Urdu speakers use their Mother Tongue for religious ceremonies. 97% female Urdu speakers use their Mother Tongue in festivals. 100% female Urdu speakers use their Mother Tongue in prayers. 89% female Urdu speakers use their Mother Tongue for reading religious texts. 89% female Urdu speakers use the script of their Mother Tongue for reading religious texts. 30.2% female Urdu speakers use their Mother Tongue for talking to their boss. 38.6% female Urdu speakers use their Mother Tongue for talking to their colleagues. 20%
female Urdu speakers use their Mother Tongue for talking to the people working under them.

The percentage of female Urdu speakers using English for talking to their parents and grand parents is 17%. 23% female Urdu speakers use English for talking to their children. 29% female Urdu speakers use English for talking to their friends. 32% female Urdu speakers have studied English at the primary level. 47% female Urdu speakers have studied English at the college and university levels. 13% female Urdu speakers use English for official purposes 9% female Urdu speakers use English for listening to radio. 18% female Urdu speakers use English for watching television programmes. 44% female Urdu speakers read English newspapers. 0.8% female Urdu speakers use English for religious ceremonies. The percentage of female Urdu speakers using English for performing rituals, festivals, prayers, and for reading religious texts is 1.8%. The percentage of female Urdu speakers using Roman script reading religious text is 1.2%. 22% female Urdu speakers use English for talking to their boss 26% female Urdu speakers use English for talking to their colleagues. 13.2% female Urdu speakers use English for talking to the people working under them.
5.5.2. Code Switching by male

A glance at table 5.5 shows that 37% male Urdu speakers of occupation student use their Mother Tongue for talking to their parents and their grand parents. 35% male Urdu speakers use their Mother Tongue for talking to their children. 43% male Urdu use their Mother Tongue for talking to their friends. 62.1% male Urdu speakers study their Mother Tongue at the primary level, 70% male Urdu speakers have studied their Mother Tongue at the college and university levels. 31% male Urdu speakers use their Mother Tongue for official purpose. The percentage of male Urdu speakers use their Mother Tongue for listening to radio, watching television and reading newspapers is 26.3. 90% male Urdu speakers use their Mother Tongue for religious ceremonies and in festivals. 89% male Urdu speakers use their Mother Tongue in prayers and for reading religious texts. 89% male Urdu speakers use the script of their Mother Tongue for reading religious texts. 24% male Urdu speakers use their Mother Tongue for talking to their boss, their colleagues, and the people working under them.

The percentage of male Urdu speakers using English for talking to their parents and grand parents is 20%. 29% male Urdu speakers use English for talking to their children. 36% male Urdu speakers use English for talking to their friends. 40% male Urdu speakers have studied English at the primary
level. 48% male Urdu speakers have studied English at the college and university levels. 30% male Urdu speakers use English for official use. 13.4% male Urdu speakers use English for listening to radio as well as for watching television programmes. 85.6% male Urdu speakers read English newspapers. The percentage of male Urdu speakers using English for religious ceremonies, in festivals, in prayers and for reading religious texts is 3.2. The percentage of male Urdu speakers using Roman script for reading religious texts is 2.4. 30% male Urdu speakers use English for talking to their boss. 23.2% male Urdu speakers use English for talking to their colleagues and to the people working under them.
Table 5.5 (A):
Urdu-English code Switching by speakers of Occupation Group – I (Students)

<table>
<thead>
<tr>
<th>Sex</th>
<th>Languages</th>
<th>CONTEXTS/DOMAINS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Urdu</td>
<td>40 32 43 73.6 60 36 18 24 13 93 97 100 89 89 30.2 38.6 20</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>17 23 29 32 47 13 9 18 44 0.8 1.8 1.8 1.8 1.2 22 26 13.2</td>
</tr>
<tr>
<td>Male</td>
<td>Urdu</td>
<td>37 35 43 62.1 70 31 26.3 26.3 26.3 90 90 90 89 89 24 24 24</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>20 29 36 40 48 30 13.4 13.4 45.6 3.2 3.2 3.2 3.2 2.4 30 20 20</td>
</tr>
</tbody>
</table>
Table 5.5 (B):
Urdu-English code Switching by speakers of Occupation Group – I (Students)

<table>
<thead>
<tr>
<th></th>
<th>Female Urdu</th>
<th>Female English</th>
<th>Male Urdu</th>
<th>Male English</th>
</tr>
</thead>
<tbody>
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<td>17</td>
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</tbody>
</table>
5.5.3. Findings

1. The preference for English among males and females is high specially in the context of education. But beside that preference of English is also high among females for official address in government offices.

2. As we have seen in the table 5.5, we say that impact of education, specially modern education and use of electronic equipment also compel them to use English language.
5.6. Code switching in Lucknow Occupational Group II (Teachers)

5.6.1. Code switching by females

According to the table 5.6 73% female Urdu speakers use their Mother Tongue for talking to their parents and grandparents. 40% female Urdu use their Mother Tongue for talking to their children. 55% female Urdu speakers use their Mother Tongue for talking to their friends. 62% female Urdu speakers have studied their Mother Tongue at the primary level. 70% female Urdu speakers have studied their Mother Tongue at the college and university levels. 30% female Urdu speakers use their Mother Tongue to communicate for official purposes. 20% female Urdu speakers use their Mother Tongue for listening to radio. 16% female Urdu speakers use their Mother Tongue for watching television programmes. 14% female Urdu speakers use their Mother Tongue for reading newspapers. 90% female speakers use their Mother Tongue for religious ceremonies. 86% female Urdu speakers use their Mother Tongue in festivals. 93.6% female Urdu speakers use their Mother Tongue in prayers. 83% female Urdu speakers use their Mother Tongue for reading their religious texts. 80.6% female Urdu speakers use the script of their Mother Tongue for reading their religious texts. 20.4% female Urdu speakers use their Mother Tongue for talking to their boss. 30.6% female Urdu speakers use their Mother Tongue
for talking to their colleagues and 19% female Urdu speakers use their
Mother Tongue for talking to the people working under them.

The percentage of female Urdu speakers using English for talking to
their parents and grandparents is 11.2%. 20.6% female Urdu speakers use
English for talking to their children. 30% female Urdu speakers use English
for talking to their friends. 66% female Urdu speakers have studied English
at the primary level. 72% female Urdu speakers have studied English at the
college and University levels. 19% female Urdu speakers use English for
official use. 17.2% female Urdu speakers use English for listening to radio.
38.2% female Urdu speakers use English for watching television
programmes as well as reading newspapers. 0.8% female Urdu speakers use
English for religious ceremonies. 2.4% female Urdu speakers use English in
festivals. 0.8% female Urdu speakers use English in prayers and for reading
religious texts. 2.4% female Urdu speakers use Roman script for reading
their religious texts. 26.3% female Urdu speakers use English for talking to
their boss. 38.8% female Urdu speakers use English for talking to their
colleagues. 25.6% female Urdu speakers use English for talking to the
people working under them.
5.6.2. Code Switching by Males

A thorough glance at table 5.6 shows that 60% male Urdu speakers use their Mother Tongue for talking to their parents and grandparents. 34% male Urdu speakers use their Mother Tongue for talking to their children. 51% male Urdu speakers use their Mother Tongue for talking to their friends. 59% male Urdu speakers have studied their Mother Tongue at the primary level. 62% male Urdu speakers have studied their Mother Tongue at the college and university levels. 24% male Urdu speakers use their Mother Tongue for official purpose. 14% male Urdu speakers use their Mother Tongue for listening to radio. 15% male Urdu speakers use their Mother Tongue for watching television programmes. 15.6% male Urdu speakers use their Mother Tongue for reading newspapers. 90% male Urdu speakers use English for religious ceremonies. 92% male Urdu speakers use their Mother Tongue in festivals. 94% male Urdu speakers use their Mother Tongue in prayers. 80% male Urdu speakers use their Mother Tongue for reading religious texts. 76% male Urdu speakers use the script of their Mother Tongue for reading religious texts. 20.9% male Urdu speakers use their Mother Tongue for talking to their boss, their colleagues and the people working under them.
The percentage of male Urdu speakers using English for talking to their Parents and grand parents is 15%. 24.2% male Urdu speakers use English for talking to their children. 36% male Urdu speakers use English for talking to their friends. 59% male Urdu speakers have studied English at the primary level. 63% male Urdu speakers have studied English at the college and University levels. 22% male Urdu speakers use English for official purposes. 14% male Urdu speakers use English for listening to radio. 40% male Urdu speakers use English for watching T.V programmes. 52% male Urdu speakers read English Newspapers. The percentage of male Urdu speakers using English for performing religious ceremonies, festivals, prayers and for reading religious texts is 5.3%. The percentage of male Urdu speakers using Roman script for reading religious texts is also 6.7%. 34% male Urdu speakers use English for talking to their boss. 38.2% male Urdu speakers use English for talking to their colleagues and 20% male Urdu speakers use English for talking to the people working under them.
Table 5.6 (A):
Urdu-English code Switching by speakers of Occupation Group – II (Teachers)

<table>
<thead>
<tr>
<th>Sex</th>
<th>Languages</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
<th>12</th>
<th>13</th>
<th>14</th>
<th>15</th>
<th>16</th>
<th>17</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female</td>
<td>Urdu</td>
<td>73</td>
<td>40</td>
<td>55</td>
<td>62</td>
<td>70</td>
<td>30</td>
<td>20</td>
<td>16</td>
<td>14</td>
<td>90</td>
<td>86</td>
<td>93.6</td>
<td>83</td>
<td>80.6</td>
<td>20.4</td>
<td>30.6</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>11.2</td>
<td>20.6</td>
<td>30</td>
<td>66</td>
<td>72</td>
<td>19</td>
<td>17.2</td>
<td>38.2</td>
<td>0.8</td>
<td>2.4</td>
<td>0.8</td>
<td>2.4</td>
<td>2.4</td>
<td>26.3</td>
<td>38.8</td>
<td>25.6</td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>Urdu</td>
<td>60</td>
<td>34</td>
<td>51</td>
<td>59</td>
<td>62</td>
<td>24</td>
<td>14</td>
<td>15</td>
<td>15.6</td>
<td>90</td>
<td>92</td>
<td>94</td>
<td>80</td>
<td>76</td>
<td>20.9</td>
<td>20.9</td>
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<tr>
<td></td>
<td>English</td>
<td>15</td>
<td>24.2</td>
<td>36</td>
<td>59</td>
<td>63</td>
<td>22</td>
<td>14</td>
<td>40</td>
<td>52</td>
<td>5.3</td>
<td>5.3</td>
<td>5.3</td>
<td>5.3</td>
<td>6.7</td>
<td>3.4</td>
<td>38.2</td>
<td>20</td>
</tr>
</tbody>
</table>
Table 5.6 (B):
Urdu-English code Switching by speakers of Occupation Group – II (Teachers)
5.6.3. Findings

1. As table 5.6 shows that code switching is occurring in all the domains and contexts.

2. The use of English is and mother tongue (Urdu) is going side by side and this particular group (teacher) knows both the language is all respect and switch from one language to another for the sake of social, economic and professional purpose.
5.7. Code Switching In Lucknow Occupation Group III (others)

5.7.1. Code Switching by females

According to the table 5.7, 40% female Urdu speakers use their Mother Tongue for talking to their parents and grand parents. 18% female Urdu speakers use their Mother Tongue for talking to their children. 38% female Urdu speakers use their Mother Tongue for talking to their friends. 30% female Urdu speakers have studied their Mother Tongue at the primary level. 24% female Urdu speakers have studied their Mother Tongue at the college and university levels. 27% female Urdu speakers use their Mother Tongue for listening to radio. 34% female Urdu speakers use their Mother Tongue for watching TV programmes. 31% female Urdu speakers use their Mother Tongue for reading newspapers. 84% female Urdu speakers use their Mother Tongue for religious ceremonies. 89% female Urdu speakers use their Mother Tongue in festivals. 90% female Urdu speakers use their Mother Tongue in prayers. 84% female Urdu speakers use their Mother Tongue for reading religious texts. 73% female Urdu speakers use script of their Mother Tongue for reading religious texts. 13.2% female Urdu speakers use their Mother Tongue for talking to their boss. 15.6% female Urdu speakers use their Mother Tongue for talking to their colleagues. 14%
female Urdu speakers use their Mother Tongue for talking to the people working under them.

13% female Urdu speakers use English for talking to their grandparents as well as their parents. The percentage of female Urdu speakers using English for talking to their children and their friends is 17. 19% Urdu speakers have studied English at the primary level. The percentage of female speakers has studied English at college and university is 23%. 12% female Urdu speakers use English for talking for official purpose and for listening to radio. 15.6% female speakers use English for watching television programmes. 43.2% female Urdu use English for reading newspaper. 0.8% female Urdu speakers use English for religious ceremonies. The percentage of female Urdu speakers using English in festivals is nil. female Urdu speakers use English in prayers is also nil. 2.4% female Urdu speakers use English for reading religious texts. 0.8% female Urdu speakers use Roman script for reading religious texts. 14% female Urdu speakers use English for talking to their boss. 16% female Urdu speakers use English for talking to their colleagues. The percentage of female Urdu using English talking to the people working under them is 10.2%.
5.7.2. Code Switching by Males

According to the table 5.7, 39% male Urdu speakers use their Mother Tongue for talking to their parents and grand parents. 29.6% male Urdu speakers use their Mother Tongue for talking to their children. 35% male Urdu speakers use their Mother Tongue for talking to their friends. 34% male Urdu speakers have studied their Mother Tongue at the primary level. 40% male Urdu speakers have studied their Mother Tongue at the college and university levels. 20% male Urdu speakers use their Mother Tongue for official purpose 31.2% male Urdu speakers use their Mother Tongue for listening to radio. 23.2% male Urdu speakers use their Mother Tongue for watching television programmes. The percentage of male Urdu speakers using their Mother Tongue for reading newspapers is 60%. 83.6% male Urdu speakers use their Mother Tongue for religious ceremonies. 79.2% male Urdu speakers use their Mother Tongue in festivals. 95% male Urdu speakers use their Mother Tongue in prayers. 83.6% male Urdu speakers use their Mother Tongue for reading religious texts. 72.8% use the script of their Mother Tongue for reading religious texts. 17.6% male Urdu speakers use their Mother Tongue for talking to their boss. 31.2% male Urdu speakers use their Mother Tongue for talking to their colleagues and 23.2% male Urdu
speakers use their Mother Tongue for talking to the people working under them.

A cursory glance at table 5.7 shows that 16% male Urdu speakers use English for talking to their parents and grandparents. 22% male Urdu speakers use English for talking to their children. The percentage of male Urdu speakers using English for talking to their friends is 26%. 23% male Urdu speakers have studied English at the primary level. 27% male Urdu speakers have studied English at the college and university levels. 14% male Urdu speakers use English for official purposes. 24.8% male Urdu speakers use English for listening to radio. 16% male Urdu speakers use English for watching television programmes. 52.4% male Urdu speakers read English newspapers. The percentage of male Urdu speakers using English for performing religious ceremonies is 4.2%. 0.8% male Urdu speakers use English in festivals. The percentage of male Urdu speakers using English in prayers is nil. 2.4% male Urdu speakers use Roman script for reading religious texts. 19% male Urdu speakers use English talking to their boss. 15% male Urdu speakers use English for talking to their colleagues and 10% male Urdu speakers use English for talking to the people working under them.
<table>
<thead>
<tr>
<th>Sex</th>
<th>Languages</th>
<th>CONTEXTS/DOMAINS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Urdu</td>
<td>1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17</td>
</tr>
<tr>
<td>Female</td>
<td></td>
<td>40 36 38 30 24 27 34 31 84 89 90 84 73 73 13.2 15.6 14</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>13 17 17 19 23 12 12 15.6 13.2 0.8 - - 2.4 0.8 14 16 10.2</td>
</tr>
<tr>
<td>Male</td>
<td></td>
<td>39 29.6 35 34 40 20 31.2 23.2 60 83.6 79.2 95 83.6 72.8 17.6 31.2 23.2</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>16 22 26 23 27 27 14 24.8 16 4.2 0.8 - 2.4 2.4 19 15 10</td>
</tr>
</tbody>
</table>
Table 5.7 (B):
Urdu-English code Switching by speakers of Occupation Group – III (Others)
5.7.3. Findings

1. This group caters almost all segments of society. As table 5.7 shows that English is dominant and covering almost all segment/parts of society.

2. Maximum use of English is found in taking to their children, reading newspaper and watching television.

3. The percentage of both the respondents using mother tongue at home domain is extremely high.
5.8. Code switching in Lucknow Education Group I  (Illiterates)

5.8.1. Language use by Females

According to the table 5.8, we found that none of the areas where respondents (female and male speakers) of education group I (Illiterate) were in a position to use either their mother tongue or English in making sentences. They only use their regional language (Urdu). There was no such kind of data were available either by female or male where they express their choice in connection with questionnaire which was given to them.

5.8.2. Findings

1. It can be understood from the responses to the question that none of the illiterate even know their mother tongue, they use their local language and Urdu mix in all above situation.

2. This is same as we found in Hyderabad.
Table 5.8:  
Urdu-English code Switching by speakers of Education Group – I (Illiterate)

<table>
<thead>
<tr>
<th>Sex</th>
<th>Languages</th>
<th>CONTEXTS/DOMAINS</th>
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</thead>
<tbody>
<tr>
<td>Female</td>
<td>Urdu</td>
<td>-</td>
</tr>
<tr>
<td>Female</td>
<td>English</td>
<td>-</td>
</tr>
<tr>
<td>Male</td>
<td>Urdu</td>
<td>-</td>
</tr>
<tr>
<td>Male</td>
<td>English</td>
<td>-</td>
</tr>
</tbody>
</table>
5.9. Code switching in Lucknow Education group II (Undergraduates)

5.9.1. Code switching by females

A thorough examination of table 5.9 reveals that 67% female Urdu speakers use their Mother Tongue for talking to their parents and grandparents. 52% female Urdu speakers use their Mother Tongue for talking to their children. 58% female Urdu speakers use their Mother Tongue for talking to their friends. 69% female Urdu speakers have studied their Mother Tongue at the primary level. 62% female Urdu speakers have studied their Mother Tongue at the college and university levels. 34% female Urdu speakers use Mother Tongue for official purpose. 29% female Urdu speakers use their Mother Tongue for listening to radio. 20% female Urdu speakers use their Mother Tongue for watching television programmes. 27% female Urdu speakers use their Mother Tongue for reading newspapers. 88.4% female Urdu speakers use their Mother Tongue for religious ceremonies, in festivals, Mother Tongue in prayer, reading religious texts, reading religious texts. 13.2% female Urdu speakers use their Mother Tongue for talking to their boss. 19.6% female Urdu speakers use their Mother Tongue for talking to their colleague. 14% female Urdu speakers use their Mother Tongue for talking to the people working under them.
The percentage of female Urdu speakers using English for talking to their parents and grand parents and their children is 32.6%. 2.4% female Urdu speakers use English for talking to their friends. The percentage of female Urdu speakers studied English at primary is 34.6. 49.8% female Urdu speakers have studied English at the college and university levels. 14% female Urdu speakers use English for talking for official purpose. 4% female Urdu speakers use English for listening to radio. 10.8% female Urdu speakers use English for watching television programmes. 32% female Urdu speakers read English newspapers. 1.6% female Urdu speakers use English for religious Ceremonies. 0.8% female Urdu speakers use English in festivals. The percentage of female Urdu speakers using English in prayers is nil. 0.8% female Urdu speakers use English for reading religious texts. The percentage of female Urdu speakers using Roman script for reading religious texts is nil. 0.8% female Urdu speakers use English for talking to their boss. 1.6% female Urdu speakers use English for talking to their colleagues. 0.8% female Urdu speakers use English for talking to the people working under them.

5.9.2. Code Switching by Male

53% male Urdu speakers use their Mother Tongue for talking to their parents and grand parents. 41% male Urdu speakers use their Mother
Tongue for talking to their children. 52% male Urdu speakers use their Mother Tongue for talking to their friends. 60% male Urdu speakers have studied their Mother Tongue at the primary level. 53% male Urdu speakers have studied their Mother Tongue at the college and university levels. 29% male Urdu speakers use their Mother Tongue to communicate for official purposes. 20% male Urdu Speakers listening to radio and watching television programmes. 25% male Urdu speakers use their Mother Tongue for reading newspapers. 88.4% male Urdu speakers use their Mother Tongue for religious ceremonies and in festivals. 92% male Urdu speakers use their Mother Tongue in festivals and prayers. 72.8% male Urdu speakers use their Mother Tongue for reading religious texts. 83% male Urdu speakers the script of their Mother Tongue for reading religious texts. 17% male Urdu speakers use their Mother Tongue for talking to their boss. 22% male Urdu speakers use their Mother Tongue for talking to their colleagues. 9.6% male Urdu speakers use their Mother Tongue for talking to the person working under them.

The percentage of male Urdu speakers using English talking to their grandparents as well as their parents is nil. 8% male Urdu speakers use English for talking to their children. 15% male Urdu speakers use English for talking to their friends. 23.2% male Urdu speakers have studied English
at the primary level. 28% male Urdu speakers have studied English at the college and university levels. 10.8% male Urdu speakers use English to communicate for official purpose. 3.2% male Urdu speakers use English for listening to radio. 12% male Urdu speakers use English for watching T.V. programmes. 20.4% male Urdu speakers read English newspapers. The percentage of male Urdu speakers using English for religious ceremonies in festival, in prayers is nil. 0.8% male Urdu speakers use English for reading texts. The percentage of male Urdu speakers using Roman for reading religious texts is nil. 14.8% male Urdu speakers use English for talking to their boss. 13.2% male Urdu speakers use English for talking to their colleagues. 12.4% male Urdu speakers use English for talking to the people working under them.
<table>
<thead>
<tr>
<th>Sex</th>
<th>Languages</th>
<th>CONTEXTS/DOMAINS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1  2  3  4  5  6  7  8  9 10 11 12 13 14 15 16 17</td>
</tr>
<tr>
<td>Female</td>
<td>Urdu</td>
<td>67 52 58 69 62 34 29 20 27 88.4 88.4 88.4 88.4 13.2 19.6 14</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>-  2.4 14.6 19.8 14 4 10.8 12 1.6 1.6 0.8 - 0.8 - 1.6 1.6 0.8</td>
</tr>
<tr>
<td>Male</td>
<td>Urdu</td>
<td>53 41 52 60 53 29 20 20 25 88.4 92 72.8 83 83 17 22 9.6</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>-  8  15 23.2 28 10.8 3.2 12 20.4 - - - 08 - 12.4 13.2 12.4</td>
</tr>
</tbody>
</table>
Table 5.9 (B):
Urdu-English code Switching by speakers of Education Group – II (under graduates)
5.9.3. Findings

1. As table 5.9 shows that there is a full – fledged use of their mother tongue (Urdu) in all the situations.

2. Female and male Urdu speakers have preference of English specially in context of education.
5.10. Code switching in Lucknow Education Group III (Gradates and Postgraduates).

5.10.1. Code switching by females.

44% female Urdu speakers use their Mother Tongue for talking to their grandparents. 42.8% female Urdu speakers use their Mother Tongue for talking to their children. 47.6% female Urdu speakers use their Mother Tongue for talking to their friends. 69.6% female Urdu speakers have studied their Mother Tongue at the primary level. 74% female Urdu speakers have studied their Mother Tongue at the college and university levels. 37% female Urdu speakers use their Mother Tongue to communicate for official use. 28% female Urdu speakers use their Mother Tongue for listening to radio. 26% female Urdu speakers use their Mother Tongue for watching television programmes. 23% female Urdu speakers use their Mother Tongue for reading newspapers. 94% female Urdu speakers use their Mother Tongue for religious ceremonies. 98% female Urdu speakers use their Mother Tongue in festivals. 100% female Urdu speakers use their Mother Tongue in prayers. 95% female Urdu speakers use their Mother Tongue for reading religious texts. 92% female Urdu speakers use the script of their Mother Tongue for reading religious texts. 24% female Urdu speakers use their Mother Tongue for talking to their boss. 42.8% female Urdu speakers use
their Mother Tongue for talking to their colleagues. 10.3% female Urdu speakers use their Mother Tongue for talking to the people working under them.

The percentage of female Urdu speakers using English for talking to their grandparents is nil. 30% female Urdu speakers use English for talking to their children. 39% female Urdu speakers use English for talking to their friends. 40.6% female Urdu speakers have studied English at the primary level and at the college and university levels. 48.2% female Urdu speakers use English for talking for official use. 12% female Urdu speakers use English for listening to radio. 23.2% female Urdu speakers use English for watching T.V. programmes. 50% female Urdu speakers read English newspapers. 0.8% female Urdu speakers use English for religious ceremonies. 2.4% female Urdu speakers use English in festivals. 0.8% female Urdu speakers use English in prayers. 1.6% female Urdu speakers use English for reading religious texts. The percentage of female Urdu speakers use Roman for reading religious texts is nil. 16.8% female Urdu speakers use English for talking to their boss. 12% female Urdu speakers use English for talking to their colleagues. 8% female Urdu speakers use English for talking to the people working under them.
5.10.2. Code Switching by Males

56% male Urdu speakers use their Mother Tongue for talking to their parents and grandparents. 50% female Urdu speakers use their Mother Tongue for talking to their children. 53% male Urdu speakers use their Mother Tongue for talking to their friends. 59% male Urdu speakers have studied their Mother Tongue at the primary level. 63% male Urdu speakers have studied their Mother Tongue at the college and university levels. 32% male Urdu speakers use their Mother Tongue to communicate for official use. 22% male Urdu speakers use their Mother Tongue for listening to radio and for watching television programmes. 28% male Urdu speakers use their Mother Tongue for reading newspapers. 90% male Urdu speakers use their Mother Tongue for religious ceremonies. 94% male Urdu speakers use their Mother Tongue in festivals. 100% male Urdu speakers use their Mother Tongue in prayers. 95% male Urdu speakers use their Mother Tongue for reading religious texts. 92% male Urdu speakers use the script of their Mother Tongue for reading religious texts. 20% male Urdu speakers use their Mother Tongue for talking to their boss. 40% male Urdu speakers use their Mother Tongue for talking to their colleagues. 10% male Urdu speakers use their Mother Tongue for talking to the people working under them.
The percentage of male Urdu speakers using English for talking to their grandparents as well as parents are nil. 36% make Urdu speakers use English for talking to their children. 40% male Urdu speakers talking to their friends. The percentage of Urdu speakers using English at the primary level is 40%. 40% male Urdu speakers use English at the college and university levels. 15% male Urdu speakers use English to communicate for official use. 25% male Urdu speakers use English for listening to radio. 55% male Urdu speakers use English for watching television programmes as well as read English newspapers. 0.8% male Urdu speakers use English for religious ceremonies. The percentage of male Urdu speakers using English in festivals and prayers is 3.6. 2.8% male Urdu speakers use English for reading religious texts. The percentage of male Urdu speakers Using Roman script for reading religious texts is nil. 17.4% male Urdu speakers use English for talking to their boss. 10.4% male Urdu speakers use English for talking to their colleagues. 5.2% male Urdu speakers use English for talking to the people working under them.
Table 5.10 (A):
Urdu-English code Switching by speakers of Education Group - III (Graduate and post graduate)

<table>
<thead>
<tr>
<th>Sex</th>
<th>Languages</th>
<th>CONTEXTS/DOMAINS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Female</td>
<td>Urdu</td>
<td>44</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>-</td>
</tr>
<tr>
<td>Male</td>
<td>Urdu</td>
<td>56</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>-</td>
</tr>
</tbody>
</table>

237
Table 5.10 (B):
Urdu-English code Switching by speakers of Education Group - III (Graduate and post graduate)
5.10.3. Findings

1. As we have seen in Hyderabad that maximum use of English is with mother tongue. This is because of educated segment.

2. Education, surrounding, friend circle, socio economic position etc change although while speaker say something. This is a clear picture we find in table no. 5.10.
Chapter VI

Analysis
CHAPTER 6
ANALYSIS PIE CHART 6.1

The Data shown in the pie chart 6.1 suggest that 48% of the male respondents in all the three places switch from their mother tongue – Urdu to English where as 34% female respondents switch codes. The majority of the response is predominantly from the male respondents since they have exposure to outside world. They are constantly moving from one place to another. They are in touch with the world of business, trade and commerce. On the other hand females show a lesser tendency towards switching code as compared to males; they hardly move from one place to another place, another level of interaction is not so high females are not highly educated and in some cases they are with in the four walls of their houses. 18% respondents in others category are basically those who have Urdu as their mother tongue and Hindi as a language other than English as their first/second language. It comprises in both male and female.
The data shown in the pie chart 6.2 suggest that 53% of the male respondents in all three places switch from their mother tongue - Urdu to English where as 38% female respondents switch codes. Majority of both the groups male and female they fall under the age group of 15 to 35 years. They are in the process of getting education, seeking employment and because of this they are constantly interacting with different strata of the society. 9% respondents in others category are totally illiterate; they have never been in school. Their economical condition seems to be very bad. They are confined to one place and do not get access to outside world.
The data shown in the pie chart 6.3 suggests that 41% of the male respondents in all the three places switch from their mother tongue – Urdu to English where as 26% female respondents switch codes. This is because majority of the female respondents are housewife and they hardly move from one place to another place. The difference between male and female respondents is quite striking. Since only 26% of females shown grater interacting and mobility features, and they are at par with male counterparts when they switch different codes. 33% respondents in other category are mostly illiterate, some of them are in Petty business and they do not have command over any language: i.e.: mother tongue – (Urdu) or English. They do not feel the necessity of moving out of their place of living and are comfortable with using there mother tongue for all communication purposes referred in there daily need.
The data shown in the pie chart 6.4 suggests that 27% of the male respondents in all three places switch from their mother tongue – Urdu to English where as 11% female respondents switch codes. The age group III category comprises those respondents who are largely non mobile, old and have very little knowledge of English. In terms of literacy this group is a mixed where literacy has come about not through formal schooling but through informal education either through Madarsa or through early Quranic education given at home. This is the category which occupies the major junk of this diagram showing no code switching.
The data shown in the pie chart 6.5 suggest that 93% of male, female respondents are not switching codes as respondents fall under the category of illiterate group. They do not feel the need to use another language. Only 6% males are doing business and they feel that they have the need to interact with other community therefore there is a need for them to switch codes.
The data shown in the pie chart 6.6 suggest that 48% of the male respondents in all three places switch from their mother tongue – Urdu to English where as 37% female respondents switch codes. This group belongs to educated category, they are undergraduates, and because of their educational need they show greater tendency to interact with others. Therefore they switch codes frequently. 15% respondents are from Urdu knowing background and they confine themselves in maintaining communication is Urdu only. Hence there is a least possibility of code switching.
The data shown in the pie chart 6.7 suggest that 41% of the male respondents in all the three places switch from their mother tongue – Urdu to English where as 32% female respondents switch codes. This group is highly educated group. They know more than one language as part of their grater instructional and transitional needs. They have high mobility. Therefore they switch codes. 27% respondents are from Urdu background. Since also have Madarsa background. This is the group which mostly was Urdu for daily interaction. Hence there is a least possibility of code switching in this group.
The data shown in the pie chart 6.8 suggest that 54% of the males respondents in all the three places switch from their mother tongue – Urdu to English where as 41% females respondents switch codes. This category in all the groups shows the highest level of code switching. Because this groups comprises students category and English is used as a frequent medium of language of interaction, meeting, language of dress, custom, codes and language for social and official interaction. Students use more English as it helps them to achieve greater upward mobility. 5% respondents are from Madarsa background. They have restricted mobility and hence display very little who switching.
The data shown in pie chart 6.9 suggest that 37% male respondents in all the three places switch from their mother tongue – Urdu to English where as 29% female respondents switch codes. 34% teachers who belongs to Madarsa background they don’t switch codes although they may be knowing functional English also. They prefer to maintain communication in one code only.
The data shown in the pie chart 6.10 suggest that 31% of the male respondents in all the three places switch from their mother tongue – Urdu to English where as 23% females respondents switch codes. 46% people belong to the lower income class and their mobility level is fixed as compared to 31% males are having 4 class profession and their mobility is very high.
Chapter VII
Conclusion
CHAPTER 7
CONCLUSIONS

The aim of this present study provides a complete overview over the phenomenon of code-switching in Delhi, Hyderabad and Lucknow. The phenomenon of code-switching has been studied in accordance with four social variables: age, sex, education and occupation with reference to the three cities considered in this work.

The majority of the response is predominantly from the male respondents since they have exposure to outside world. They are constantly moving from one place to another. They are in touch with the world of business, trade and commerce. On the other hand females show a lesser tendency towards switching code as compared to males; they hardly move from one place to another place, another level of interaction is not so high females are not highly educated and in some cases they are with in the four walls of their houses. 18% respondents in others category are basically those who have Urdu as their mother tongue and Hindi as a language other than English as their first/second language. It comprises in both male and female.

Female’s speech is generally considered to be different from males speech largely on account of their position in the society. The analysis
determines that the females are also switching codes. This has been observed in the three places.

It was expected that all the respondents (female and males) from Delhi in all the segments are switching from Urdu to English at all the levels in a higher side. But it is found that males respondents specially youths on a higher side. 60% are comfortable in switching Urdu to English at almost all the levels. 76% parents from all the categories are giving preference to their children to get education in English where Hyderabad is 62% and Lucknow is 56% on the other hand in Delhi 68% parents are interested to give education to their daughter in English. Where 47% are in Hyderabad and 40% are in Lucknow. Students and professionals have been found maximum use of English and their switching from Urdu to English is common phenomenon in all the places. Office goers have reported equal use of both Urdu-English for official purposes. Delhi is higher than Hyderabad and Lucknow. Although preference of Urdu for religious ceremonies are more than 90% in Delhi and even 100% in Hyderabad and Lucknow in almost all the groups still they are not very comfortable to use Urdu with their friends, colleagues and even in office use. Females are on the other hand use Urdu more than English in every respect and in religious purposes. They use almost 100% in all places to perform rituals. It has been observed that those who have Madarsa background they don’t switch codes although they may be
knowing functional English also. They prefer to maintain communication in one code only.

In Hyderabad and Lucknow we found position is more or less the same but because of Globalization Delhi has changed alought in every respect in compare to both the cities. Urdu is mainly surrounded by a community ‘Muslim’, and when we go through the data which we have collected we found still females are more educationally, socially, economically and politically deprived in compare to males. Females are still under the four walls of the houses and maximum respondent at all the places are agreed that they are not allowed to come out of this.

English was preferred most by an overwhelming majority of respondents at all levels of curriculum. Though it may be mentioned that more than 50% respondents specially in Hyderabad and Lucknow have also proffered Urdu and English having its limited roles, specially old age segments in all the domains. We found that in Hyderabad half of the total respondents have preferred Urdu for administration and half of tehm has been divided into Telegu and English. A decrease in favour of Urdu is found in Delhi for administrative work.

The attitude towards each language shows that most of the respondents in general have favorable attitude towards most of the respondents in general have favourable attitude towards Urdu except for few exceptions. In all three place it is commonly found that Urdu is not
adequate and useful for business. English has been favoured most for business purposes. English was found to have been responded less in general by almost every segment with age group-III. As females are comfortable with Urdu in almost all the segments in all the classes in compare to male one. One interesting finding came from Delhi that males are not very positive about usage of Urdu in Daily use where females are positive and still giving importance to their mother tongue.

The result obtained from different groups gives an insight in all the places that young generation speech community females and males are not conscious about their mother tongue specially the educated class has shows very little interest towards the preservation of their mother tongue. This is indicated by the present situation that these people prefer to talk to their children in English, trying to send their children in good English medium schools and feel prestigious and proud while doing so. This situation is almost everywhere and Delhi is on the top. The actual use of mother tongue we found in only religious ceremonies in all the places. We also found that female and male speakers of same age group/profession use their mother tongue less in compare to English.
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Appendix
# APPENDIX - I

## QUESTIONNAIRE

Note: Please tick mark \( \square \) the Answers.

## SECTION - I

### Background Information of Respondent

<p>| | |</p>
<table>
<thead>
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<tr>
<td>1. Name:</td>
<td></td>
</tr>
<tr>
<td>2. Address:</td>
<td></td>
</tr>
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</table>

3. **Domicile**

   (1) Delhi

   (2) Lucknow

   (3) Hyderabad

4. **Residence:**

   (1) Urban

   (2) Rural

5. **Sex:**

   (1) Female

   (2) Male
6. Religion:
(1) Muslim
(3) Christian
(5) Buddhist
(2) Hindu
(4) Sikh
(6) Others (Specify)

7. Age:
(1) Group 1 15-30 yrs
(2) Group 2 31-55 yrs
(3) Group 3 56 yrs & above

8. Mother Tongues
(a) Scheduled Languages
(1) Assamese
(3) Dogri
(5) Hindi
(7) Kashmiri
(9) Maithili
(2) Bengali
(4) Gujrati
(6) Kannada
(8) Konkani
(10) Malayalam
(11) Marathi
(13) Oriya
(15) Sanskrit
(17) Sindhi
(19) Telugu

(12) Nepali
(14) Punjabi
(16) Santali
(18) Tamil
(20) Urdu

(b) Non-Scheduled Languages

(1) Arabic
(3) Bodo/Boro
(5) Gondi
(7) Kharia
(9) Kisan
(11) Korwa
(13) Malto
(15) Mundari

(2) Bhumij
(4) English
(6) Ho
(8) Khasi
(10) Koda/Kora
(12) Kurukh
(14) Munda
(16) Others (specify)
9. Script used for Mother Tongue:

(1) Bengali  
(2) Baranchitti  
(3) Devnagri  
(4) Olchikki  
(5) Oriya  
(6) Perso-Arabic  
(7) Roman  
(8) Talansikki  
(9) Others (specify)  

10. Other languages known

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<th>Understand</th>
<th>Speak</th>
<th>Read</th>
<th>Write</th>
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<tr>
<td>(1) .........</td>
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<tr>
<td>(2) .........</td>
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<tr>
<td>(3) .........</td>
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</tbody>
</table>
12. Occupation

(1) Students

(2) Teachers

(3) Others (Specify)

13. Education

(1) Illiterates

(2) Undergraduates

(3) Graduates and Postgraduates
SECTION II

LANGUAGE USE BY URDU SPEAKERS

1. Which language do you use for talking to your Parents and grand parents?
2. Which language do you use for talking to your children?
3. Which language do you use for talking to your friends?
4. Which language have you studied at the primary level?
5. Which language have you studied at the college and university levels?
6. Which language do you use for official work?
7. Which language do you use for listening to radio?
8. Which language do you use for watching television programmes?
9. In which language do you read newspapers?
10. Which language do you use for religious ceremonies? 

11. Which language do you use in festivals? 

12. Which language do you use in prayers? 

13. In which language do you read religious texts? 

14. In which script do you read religious texts? 

15. Which language do you use for talking to your boss? 

16. Which language do you use for talking to your colleagues? 

17. Which language do you use for talking to the people working under them?
SECTION III

LANGUAGE PREFERRED BY URDU SPEAKERS

1. Which medium of instruction you would prefer your children for education?

2. Which medium of instruction do you feel is the most ideal medium of instruction at the college and university levels?

3. Which language do you find useful for securing jobs?

4. Which language do you prefer for the purpose of higher actions?

5. Which language do you prefer to perform certain religious practices?

6. Which language do you prefer for welcoming guests and friends?

7. Which language do you prefer for office use or administrative purposes?

8. Which language do you prefer for official addresses in government offices?

9. Which language do you prefer to be used for street/road signs?
10. Which language do you prefer for reading newspapers?  

11. Which language do you prefer for watching TV and radio?  

12. Which language do you prefer for written communication?  

13. Which language do you prefer for oral communication?  

14. Which language do you prefer for written as well as oral communication?  

15. Which language do you feel easy to talk and express your needs?